SAINT PAVLS

TRIVMPH,

OR,

Cygnea illa & dulcissima Cantio,

That Swan-like and most sweete Song, of that learned and faithfull Seruant of God, Master IOHN RANDALL, Bachelour of Diuinitie.

Vttered by him (in an eleuen SERMONS vpon the eight Chapter of S. PAVL his Epistle to the Romanes, vers. 38, 39.) lately before his death, in the time of his great and heauie Affliction, and vpon the Communion dayes, eyther altogether, or for the most part.

With an exact Table at the end of the Booke, shewing and directing to the maine and choice things handled in this Treatise,

By William Holbrooke, *Preacher of the word of God.*

The Third Edition.

LONDON,
Printed for *H.L. R.I.* and *N. Newberry*.
1629.

SAINT PAVL'S

TRIVMPH

OR,

Ogreatilla & dolcissima Lazarus,

That Swan-like and most sweet-voiced

of that learned and truth-full Servant of

GOD, Mr. IOHN RANDALL,

Archdeacon of Dublin.

Uttered by him (in [illegible]) SERMONS upon

the 19. Chapter of S. [illegible] his Epistle to the

Romans, vers. [illegible] 19. [illegible] fulness, in the

[illegible] of his [illegible]

[illegible]

With an exact Table at the end of the Booke, shewing

[illegible] discourses, [illegible] examine and choose things

handled in this Treatise.

By William Holbrooke, *Preacher of the word of God.*

The Third Edition.

LONDON,

Printed for H.L. & I. and N. Newberry.

1629.

P.T.3

TO Mr DOCTOR *CHAMBERS*, DOCTOR of Diuinitie, and Paſtor of Saint Andrewes Hubbart in little Eaſtcheape London, and to M. *Matthew de Queſter*, M. *Richard Stretton*, M. *Thomas Oliue*, M. *Robert Wood*, M *Edward Madeſon*, M. *Giles de But*, and to the reſt of the Pariſhioners of the ſaid Pariſh; All grace and happineſſe in this life, and that which is to come.

MAſter Doctor, and you the reſt my louing friends, it is no inſolete nor vnwarrantable courſe, for men to bee publiſhers of the Labours of others, and to haue a hand in bringing them forth into the view of the world, and that after the death of the Authors of them, if wee eyther conſider the examples of the ſeruants of God in holy Writ; as firſt, of the men of *Hezekiah*, concerning diuers of *Salomons* Prouerbes[a]; ſecondly, of *Salomon*, or ſome other, concerning the

a *Inſcript. cap. 25. Pro-*

6 Ap 39 Marks

the words of *Agur* [b]; and thirdly, of *Salomon* himselfe, concerning the words and counsell of his Mother to him [c]: Or, if we consider the practice of holy men in all ages, both ancient and moderne, as, to instance in the writings of that late and worthy seruant of God Master *Perkins*, how many of them are extant, to his neuer dying fame? and yet most of them published by others after his death, as is plainely to bee seene, if wee looke but in the Title-pages of most of them: Wherein those Worthies did (as it were) the office of spirituall Midwiues, in helping such children to birth: And, had it not been great detriment to the Church of God present, and to come, and great pitty that such goodly children should haue been brought to the birth, and there haue perished for want of some to helpe to bring them forth? Vpon consideration of this that hath beene said, I haue affoorded my helpe to the bringing forth of this ensuing Treatise, a worthy and excellent Worke, of a learned and faithfull seruant of God (not long since deceased) well known to you and me. The excellencie of it will appeare, first, if the particulars therein intreated of, be but generally considered; as first, the spirituall communion or coniunction that is betwixt God and the faithfull. Secondly, the bond of this coniunction, the loue of God. Thirdly, the ground of this coniunction, Christ Iesus. Fourthly, the speciall interest the faithfull haue in him, and he in them. Fiftly, the certainety of the spirituall safety of Gods children amidst all dangers, and against all commers. Sixtly, the assurance the faithfull haue, and may haue, in this life, of Gods loue, and so of saluation. Seuenthly, the Christian mans bearing of himselfe vp in, and against all danger, vpon this assurance, with a declaration and discouery of diuers of our enemies, and what they can doe against vs: If these be not excellent Theames, I know not what are. Secondly, the excellencie of this Worke will appeare, if the strict, and yet plaine and easie methode which is vsed therein, be considered, which will

[b] *Inscript. cap. 30. Pro.*
[c] *Inscript. cap. 31. Pro. Vide Aben Ezrã. Mercer. Iun Cartw. Iansen. Muff. in hos locos.*

will make it delightfull to euery one that readeth it, methode being to the matter ſpoken and vttered, as faſhion to apparell, forme to building, and as *Pictures of ſiluer, to Apples of gold*, which make much to the luſtre and beauty of the Apples, and cauſe them to be delightfull too, and to bee much deſired of the beholders. Thirdly, the excellencie of this Treatiſe will appeare, if wee conſider the ſeaſonableneſſe of its birth: It is borne, and commeth forth in due time; for it intreateth at large of the afflictions and dangers to which the faithfull are, and may be, ſubiect in this world, and furniſheth them with matter of ſupport, in, and againſt them all. And when, or in what time could this Argument bee more ſeaſonable than now, and at this time, wherein the Church and people of God are in ſuch diſtreſſe, hazzard, and danger, and the deſtroying Angel of God is ſo abroad in many places of the world, and all places almoſt filled with warres, and rumours of warres, and who knoweth when theſe things ſhall end? Fourthly, the excellencie of this Treatiſe will appeare, if wee conſider the fitneſſe of, and the enablements wherewith this man was enabled to write and ſpeak of this Subiect, which were very great and many, whether wee conſider the endowments of Learning, nature, grace, or experience; for beſides the three former, hee was a man experienced in afflictions, being then, when hee ſtudied, writ, and preached theſe following Sermons, and for the ſpace of many yeares before, a man of many troubles, and of grieuous, and of heauie afflictions, by which (through the gracious bleſſing, and worke of Gods Spirit) he was made (as holier and better, ſo) fitter to write and ſpeake of the nature, kindes, degrees, and effects of troubles and afflictions, and of what they can do, and of the ſupports in them, and againſt them. For, as euery man is beſt able to ſpeak, and diſcourſe of that profeſſion, and the Myſteries thereof of which he is [d], ſo is that man that is, and hath beene long a man of troubles, fitteſt to write and ſpeake of them, and of all things belonging to

Pro. 25. 11

d *Nauita de ventis, de tauris narrat arator, Enumerat miles vulnera, paſtor oues.* Propert.

to them. That this man was (both then when he writ, and ſpake theſe Sermons, and had been for long time before) a man of troubles, and heauie afflictions, beſides the teſtimony of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to theſe following Sermons) doe plainly ſhew; his words are theſe: After a heauie burden, of many heauie infirmities, and ſore afflictions, and hideous temptations, long endured, and ſtill continuing vpon mee, I am come foorth once againe to ſpeake in this place, not in any ſenſe of ſtrength recouered, nor yet in any liuely hope of any abilitie to goe through with this great worke, but only in obedience to Gods commandement (who hath now brought me, I know not how, vnto this ſeruice) and in faith alone. This Treatiſe (excellent as aforeſaid in ſo many reſpects) I haue beene moued to Dedicate to you, Mr. Doctor, and to you the reſt of my louing friends, for three reaſons. Firſt, becauſe I conceiue that it doth more properly belong vnto you, than to any other; for, to whom ſhould it belong, if not to you, Mr. Doctor, who ſucceede the Author of it in his Paſtorall charge? whereby you may ſee how, and with what kinde of nouriſhment, hee fed his, now your people: And to what people doth it more properly belong, than to you my louing friends, for whom it was firſt conceiued, ſtudied, penned, and preached? Secondly, that I might manifeſt my intire loue and hearty well-wiſhing to you all, amongſt whom I haue exerciſed my Miniſtry for the ſpace of nine yeares laſt paſt, and ſtill doe by the mercy of God. Thirdly, that I might be a meanes of further-knitting, and continuing you in vnfained loue one towards another, by ioyning you together in this Dedication of this Worke, whom God hath, by his ſpeciall prouidence, ioyned together in that neare band of relation, of Paſtor and People. That this may be, and that you, and all others to whom this Treatiſe ſhall come, may gaine as much ſpirituall good, as the Author, in ſtudying, penning, and preaching; and I in pub-

publishing desire ; I doe, and will pray to him that is the God of loue, and the giuer of all good things, and that through him who is the Son of his loue, and the meanes and way of all good things to vs, euen the Lord Iesus.

In whom I am yours in the

seruice of the Lord,

William Holbrooke.

To the Christian Reader.

VNderstand (Christian Reader) that these following Sermons, were giuen by the Author (as they were written by his owne hand) to his loving friend M. Edward Missenden, Merchant, who most Christianly, and willingly, vpon the first motion deliuered them vnto me, and condescended to the publishing of them, knowing that bonum quo communius, eo melius, a good thing the more common it is, the better it is, for which thou art much beholding to him: for by this meanes, thou hast these Sermons as they were penned, and preached by the Authour, without addition or detraction. Reade and meditate throughly vpon them, thou shalt not (I assure thee) repent thee of thy labour: for thou shalt finde therein much deepe, and necessary heauenly doctrine, and (through Gods blessing) bee furnished with armour of proofe against all dangers and troubles whatsoeuer, that are vpon thee, or may befall thee in this life. Bee thankefull to God for this, and all meanes of thy spirituall good, which he affordeth thee; and forget not to pray for him, who forgetteth not to pray for thee, and the whole Church of God, and will euer be thine in the seruice of the Lord,

WILLIAM HOLBROOKE.

SAINT PAVL'S TRIVMPH,

OR The SAINTS Coniunction with GOD, and ſupport in TROVBLES.

In the 116. *Pſalme, verſe* 10. *the Prophet* Dauid *ſpeaks thus of himſelfe,* I beleeued, and therefore did I ſpeake. *In imitation of the practiſe of the Prophet, the Apoſtle* Paul, 2. *Cor.* 4. 13. *takes vp the very ſame ſpeech:* We alſo beleeue *(ſaith he)* and therefore we ſpeake. *And in imitation of that practiſe, both of the Prophet and of the Apoſtle, I am now come here to ſpeak (as God ſhall enable me) that which God hath enabled me to beleeue: I beleeue that which I ſpeake, and I ſpeake that which I beleeue, and becauſe I beleeue it, therefore I ſpeake it: And what is that which I beleeue and ſpeake? Euen the very ſame matter and words which the Apoſtle* Paul *beleeued and ſpake in the depth of his Afflictions.*

THE FIRST SERMON.

ROM. 8. Vers. 38, 39.

For I am perſwaded, (or I am ſure) that neyther Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.

FOr *I am perſwaded, (or I am ſure, &c.)* It being the ordinarie portion of all Gods children to ſuffer many afflictions in this life; It was therefore the ordinarie practice of the *Apoſtles*, to miniſter comfort and conſolation to all God children againſt all their ſufferings. Thus the *Apoſtle* here in this place, to comfort himſelfe, and the faithfull againſt all afflictions, propounds two conſiderations: Firſt, what the afflictions are that may befall Gods children; Secondly, what harme they can doe them. And this he doth from the 35. verſe. Firſt, what the afflictions are that Gods children are ſubiect to in this life; and they are of all ſorts, ſore and heauie, Tribulation, Diſtreſſe, Perſecution, Famine, Nakednesſe, Perill, Sword, &c. Secondly, what harme can they doe to Gods children? He doth not exempt vs from any bodily dangers, (for therein wee are as other men) but they cannot endanger our ſpirituall eſtate, to depriue vs of that, they cannot ſeparate vs from the loue of God, which is in Chriſt Ieſus

Ieſus our Lord; for ſo the queſtion intends, *verſe* 35. *who ſhall ſeparate vs from the loue of Chriſt?* ſhall Tribulation or Diſtreſſe? As who ſhould ſay, Nothing can: No, they are ſo farre from doing vs harme in our ſpirituall eſtate, as that contrariwiſe, we are much the better for them, in that kinde: *In all theſe things we are conquerours, and more than conquerours, through him that loued vs, verſe* 37. And hereupon the Apoſtle growes to a peremptorie reſolution, and determines the matter clearely, both on his owne part, and on the part of all the faithfull, *That neyther life, nor death, nor Angels, nor Principalities, &c. ſhall euer ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord, verſ.* 38, 39.

The parts of this Scripture are two: Firſt, the Apoſtles reſolution, *that neyther life, nor death &c. ſhall euer ſeparate him from the Loue of God*: Secondly, his proteſtation of this his reſolution, *I am perſwaded (or I am ſure of it.)* Firſt, the Apoſtles reſolution, *that nothing ſhall ſeparate him, &c.* The ſubſtance and effect whereof is this, That true Beleeuers can neuer fall away vtterly from grace: which he expreſſeth in theſe termes, *that nothing can ſeparate vs &c.* So long as God loues vs, we can neuer vtterly fall away from grace: But God loues vs alwaies; nothing can ſeparate vs from his loue: Therefore we can neuer vtterly fall away from grace. And that he might not ſeem to ſpeake vnaduiſedly, or raſhly, hee knowes not what, therfore he caſts vp his reckoning before hand, as the wiſe King doth before he vndertakes war, *Luke* 14. 31. So doth the Apoſtle fore-ſee, & ſet before his eyes, all the cauſes and dangers of falling away that may bee thought of, & then heartens himſelf againſt them all,

against death, against life, against Angels &c. and against all commers; neuer ſhall *any thing ſeparate vs from the loue of God, neyther death, nor life*, ſaith the Apoſtle: What danger ſocuer befals vs, it befals vs either in our life, or in our death; but neither in *death, nor in life, ſhall any thing ſeparate vs* (ſaith the Apoſtle) therefore nothing can. Yea, but yet wee may be ouermatched with mighty enemies, which are too ſtrong for vs, as *Angels, Principalities, Powers*; the Apoſtle continues his reſolution, that God is infinitely more ſtrong and mightie to ſaue vs, than all our enemies are to deſtroy vs; and therefore ſaith, *nor Angels, nor Principalities, nor Powers, ſhall euer preuaile againſt vs*: Yea, but though our preſent ſtate be good enough, yet things to come are vncertaine; we know not yet how hardly wee may bee beſtead hereafter vpon our death beds, &c. But, ſaith the Apoſtle, all ſhall be well then too; our God is not a God a farre off, but at hand too; our louing God is not onely for the time preſent, but for the time to come, euen for all eternitie, his loue neuer changeth: And therefore as our ſtate is good for the preſent, ſo it is for the time to come, God hath ſecured vs for that too, *neyther things preſent, nor things to come.* Yea, but there is a great *height* aboue vs, we may be ſnatched vp of that, and a great *depth* below vs, we may be ſwallowed vp of that. No, ſaith the Apoſtle, our God that loues vs, rules in all things, both in the *higheſt heights*, and in the *loweſt depths* that are, and therefore it is neyther the *height* of *Heauen*, nor the *depth* of *Hell, that can ſeparate vs*: Yea, but there are infinite Creatures in the world, & we know not what miſchiefe they may doe vs: but, ſaith the Apoſtle, they are but Creatures, and therfore in the hands and diſpo-

disposing of God their Creator, who is our loving Father in Christ Iesus, and therefore not any one of them can, nor all of them together shall, *be able to separate vs, &c.*

Now secondly of his protestation, *I am perswaded, or I am sure of it.* It is not a bare conceit, but a full perswasion in me: I doe not goe by thinkings and ghessings, but vpon a sure ground. I am sure of it, and here I make it known to all the world; Be it known to the faithfull, for their comfort and reioycing, be it known to the wicked, for their terrour and astonishment; be it known to the Angels in heauen; and bee it knowne to the Diuels in hell, that I am perswaded, that I am confident in it, *that neither death, nor life, &c.* Oh *Paul*, great was thy faith! O thou beleeuing Man or Woman whatsoeuer thou art, labour and striue thou to get this perswasion into thy heart, and if thou canst not get this full perswasion which was in the Apostle, yet labour to be a true beleeuer, make sure work for that, and then *Paul* doth here assure thee, as himselfe, that neither *death, nor life, &c. shall euer be able to separate thee from the loue of God in Christ Iesus*: for *Paul* doth not speake this onely in particular of *himselfe*, but of *vs*, putting it the case of euery beleeuing man & woman: Hee saith not, nothing can separate *mee*, but *vs*; that is, all the faithfull: and surely he had the Spirit, & could not bee deceiued, and therefore what was his case, is ours. I am sure not any thing can separate mee, and I am sure not any thing shall separate them, whosoeuer they be, that haue sauing faith: For, *I am perswaded* (saith the Apostle) *that neyther death, nor life, nor Angels, &c. shall be able to separate vs from the loue of God, which is in Christ Iesu our Lord.*

Now for my more orderly proceeding, and your better vnderſtanding, I will caſt this Scripture into this mould: The whole ſubſtance of the Text doth ſpend and empty it ſelfe into theſe ſeuen particulars. Firſt, is a matter of Implication, and that is, that there is a Communion or Coniunction betwixt God and the faithfull. Separation preſuppoſeth Coniunction: when the Apoſtle ſaith, *nothing can ſeparate vs from God*, it is neceſſarily implyed, that there is a Coniunction betwixt God and vs: for things that were neuer ioyned together, cannot bee ſaid to bee ſeparated one from the other. Then ſecondly, hee expreſſeth the bond of this Coniunction, and that is, the *loue of God*. Thirdly, he ſhewes the ground and foundation of this Bond and Coniunction, and that is, *Chriſt Ieſus our Lord*. Fourthly, he declares a ſpeciall intereſt that the faithfull haue in Chriſt Ieſus, by a note of neare and ſpeciall reference betwixt Chriſt and the faithfull, *our Lord*. Fiftly, the Apoſtle auoucheth the certainety of the ſafety of Gods children amidſt all dangers, *nothing can ſeparate vs*: and this hee enlargeth in many particular dangers, euen the greateſt that can bee imagined, *death, life, &c.* Sixtly, he proteſts his confidence which hee hath concerning this their ſafety, as being the vndoubted truth of God, *I am perſwaded, (or I am ſure, &c.)* Seuenthly, he beares vp himſelfe boldly vpon this aſſurance, againſt all afflictions and dangers that euer did, or euer could befall him: for this is the maine drift of this whole diſcourſe, being propounded by way of a reaſon, *for I am ſure*. Why doth hee inſult ouer all theſe? Becauſe hee is ſure, and bold againſt them all.

Now to the particulars; and firſt for the matter of Impli-

Implication, the Doctrine is this; All true beleeuers are ioyned to God in Christ, and haue a gracious and an holy and ſpirituall Communion and fellowſhip with him. The point is but implyed here, and therefore I muſt not bee very large in it; but yet, becauſe it is ſo implyed, as being one ſpeciall meanes of our ſtanding faſt in the ſtate of grace, it muſt not bee left vntoucht, nor yet too ſparingly handled. It is a doctrine hard to bee vnderſtood, and I dare ſay, it paſſeth the capacitie of man, to vnderſtand it in the perfection of it: I ſay, it is hard to be vnderſtood, but it is harder to be beleeued, but hardeſt of all to be practiſed. We will ſpeake ſomwhat of it therefore, firſt by way of Explication, that ſo we may the better vnderſtand it: ſecondly, ſomewhat by way of Confirmation, that we may the better beleeue it: thirdly, ſomewhat by way of Application, that wee may the better practiſe it. *Doctrine.*

Firſt, for Explication; there is a two-fold Communion with God, one generall, the other ſpeciall: the generall is common to all the Creatures; all haue communion with God, *they in him, and hee in them; they in him as their Creator, he in them as his Creatures:* And this communion they haue with God in Christ too, *who is the firſt begotten of euery Creature, and in him all things conſiſt, Coloſ.* 1.15.17. As if hee ſhould ſay, Christ hath communion with God, for hee is the *Image of the inuiſible God:* the Creatures haue communion with Christ, for *he is the firſt begotten of euerie creature, and in him all conſiſt*; and ſo conſequently, all the Creatures haue ſome kinde of Communion with God. The ſpeciall Communion is twofold, eyther that Communion which the Angels haue with *Explication.*

God,

God, or that men haue with God; the first we will let passe, as not so incident to the point in hand: For the second, the Communion which men haue with God, it is of two sorts also, generall or speciall: Generall, which all men haue with God by nature, as men; for Christ hauing taken vpon him the whole nature of mankinde, all men doe communicate with him; as he is man they partake with him, and hee with them, as man with man, as the Apostle shewes, *Heb.2.14. For as much as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, &c.* The speciall Communion is that which we haue with God through Christ by grace; and this likewise is of two sorts, eyther in the outward meanes, or in the inward truth of grace: In the outward meanes of grace, and this is the case of all Professors of the Gospell, that are outwardly called to the communion of the Word and of the Sacraments, they haue Communion with God in Christ, in respect of the outward meanes of grace, and are reputed members of Christs Body, and this they haue, as Christ is head of the Church visible. In the inward truth of grace: and this is proper and peculiar to the faithfull only, that are effectually called, and by faith truely ingrafted into Christ; and this Communion they haue with God in Christ, as Christ is the head of the Church inuisible, that is, of the whole company of Gods chosen, and this is the true Communion here intended: Vnderstand it thus; God loues his chosen freely in Christ Iesus, and in his loue, giues his Spirit to his chosen; by his Spirit hee workes faith into their hearts; by faith Christ dwels within them, and is made one with them, and they with him, and so in him they are made one with God:

so

ſo then, if yee aske mee what this Communion is? I ſay it is our vniting or ioyning to God; If ye aske me who are the perſons that are ioyned? they are true Beleeuers, all they, and none elſe; If yee aske mee, in whom they are ioyned? I ſay in Chriſt Ieſus: Laſtly, if yee aske mee what manner of Communion this is? I ſay, it is by grace, and by the Spirit, and therefore it is a ſpirituall and holy Communion: and ſo you haue the whole Doctrine, and euerie branch of it plainely cleared and opened. So much for Explication.

Now ſecondly for Confirmation, and that ſhall be both by Scriptures and Reaſons: Firſt by Scripture, 2 *Pet.*1.4. *We are made partakers of the godly (or diuine) nature &c.* True Beleeuers are not onely made partakers of Gods bleſſings, or of his gifts, but of Gods nature and being: And how? not by way of partition, as if ſome part of the godly Nature were taken from God, and giuen to vs, for that is impoſſible, the diuine nature can neuer be diuided; but by way of Communion, as communicating in the nature of God by a bleſſed vnion, 1 *Cor.*6.17. *He that is ioyned to the Lord, is one Spirit.* The Apoſtle here affirmes two things of euery true Beleeuer; Firſt, that euerie true beleeuer is ioyned or glewed to the Lord, as the word ſignifies. Secondly, the proceede of it, and that is this, that they are one Spirit: Euery true Beleeuer is ioyned or glewed to the Lord; there is our coniunction: Euery Beleeuer that is ioyned to the Lord, is one Spirit; there is the proceed of this Coniunction, euen to an holy and ſound communion. The Scripture ſpeakes yet more particularly, affirming, that we are not only ioyned to Gods being and nature, but to euery perſon in the God-head. This bleſſed Communion is made be-

Confirmation,
1. By Scripture.

twixt vs and the whole blessed Trinitie, the Father, Sonne, and holy Ghost, as in the first of *Iohn* 1.3. *Our fellowship is with the Father, & with his Son Iesus Christ*, there is our Communion with the Father, and with the Sonne, 1 *Cor.* 1.9. *Ye were called vnto the fellowship of his Sonne Iesus Christ*; there is our Communion with the Sonne: and in the 2 *Cor.* 13.14. *The Communion of the holy Ghost bee with you all, &c.* there is our Communion with the holy Ghost: Wee haue this Communion therefore with God the Father, God the Son, & God the holy Ghost. In precise termes, take it thus; we haue a Communion with God in Christ, through the Spirit: God the Father is the subiect to whom we are vnited, Christ is the Mediator in whom wee are vnited, the holy Spirit is the worker by whom wee are thus ioyned and vnited. God loues vs freely, & in his loue giues vs his Spirit, and thereby works faith in our hearts, and by Faith, and by the Spirit, Christ is made one with vs, & wee with him, and in him we are made one with God. So much for proofes by Scripture.

Confirmation by Reasons.

I.

The Reasons why there is such a Communion of the faithfull with God, are these: The first Reason is, the *Loue of God to them*, Ezek. 16.8. *When I passed by thee, and looked vpon thee, behold, thy time was the time of loue, and I spread my skirt ouer thee, and couered thy nakednesse, yea, I sware vnto thee, and entred into a Couenant with thee, saith the Lord God, and thou becamest mine.* What is the reason that the Lord did all this for his people? It was his loue, *it was the time of loue*, and therefore he did ioine them to himselfe, & made them his. Yet further, our Communion with God in Christ is compared to a *Marriage* in Scripture, *Hos.* 2.19.23. *Ephes.* 5.31,32. Now why doth a man marry a woman?

man? Is it not becauſe he loues her? elſe he diſſembles; but God cannot diſſemble: and therefore the maine reaſon why God marries vs, and makes vs one with himſelfe, is this, Becauſe he loues vs.

Secondly, the mediation of Chriſt makes this communion; God is in Chriſt, and the beleeuer is in Chriſt, and there is the communion, the beleeuer is one with God in Chriſt. Chriſt by his incarnation makes this communion, by his interceſſion he procures it, and by his death he doth purchaſe it, and by our ſanctification he applies it, and makes it ours. By his incarnation he makes it: for Chriſt being God, and comming down, and taking our nature vpon him, becomes man, then there is *Emanuel, God with vs, Matth.* 1.23. not onely God with Chriſt, as he being made one with God, *but God with vs*, as wee through Chriſt being made one with God, and he with vs. Secondly, in his interceſſion he procures it, as *Iohn* 17.20,21,22. *Neither pray I for theſe alone, but for them alſo that ſhall beleeue in mee through their word, that they may all be one, as thou Father art in me, and I in thee, that they alſo may bee one in vs.* Here Chriſt prayes for all true beleeuers, and what is his requeſt? *that they all may bee one &c.* that is, that there may bee an *holy Communion*, not onely betwixt themſelues, but betwixt them and God alſo; & ſurely Chriſts praier was neuer denied, *but God heares him alwaies, Iohn* 11.42. therefore if he hath prayed for it, he hath procured it. Thirdly, by his death he purchaſed it, *Reu.* 5.9. *Thou haſt redeemed vs to God by thy blood &c.* Chriſt hath bought vs, & paid dearly for vs, euen his own precious blood; & whom hath he bought vs to? *to God*, that we might be his, that is, that hee may owne vs as his people, & that we may own him as our God.

Fourthly, he applies it to vs, & makes it ours in our *ſanctification*, *Heb.2.11. For both he that ſanctifieth, and they which are ſanctified, are all one.* Till wee are ſanctified, we are neuer truly ioyned to God, but when once we are ſanctified, that is, when we begin to bee truly holy in our hearts, and in our liues, then are we already admitted into this bleſſed Communion with Chriſt, and ſo with God; then he that doth ſanctifie, and they that are ſanctified, are all one.

Reaſon 3. Thirdly, the bond of the Spirit is another reaſon of it: Gods Spirit hath a ſpeciall intercourſe, and doth manage this whole buſineſſe betwixt God and vs, *Gal.4.6. God hath ſent forth the Spirit of his Son into our hearts, crying Abba Father.* God ſends his Spirit into our hearts; therby God communicates with vs, as with his Sons; by this Spirit we cry *Abba Father*, and thereby wee communicate with God, as with our heauenly Father; there is Gods communion with vs, and ours with him. All the exerciſes of Gods communion with vs, are carried by his Spirit: If he teach vs, he doth it by his Spirit, if he comforts vs, he comforts vs by his Spirit, if he adopt vs, he adopts vs by his Spirit, if he ſeales vs, if he ſanctifies vs, hee doth it by his Spirit: whatſoeuer God doth to vs in this cõmunion, he doth it all by his Spirit. And on the other ſide, all the exerciſes of our communion with God, are carried by his Spirit: If we pray, we pray by the Spirit; if we beleeue, we doe it by the Spirit, if wee loue God, if wee obey God, we doe it by the Spirit; that we pray to God, that we beleeue in God, that we hope in God, loue and obey God, it is all by the Spirit of God; there is one & the ſame ſpirit in God & in vs: therfore the bond of the Spirit is one ſpecial cauſe of this cõmunion which we haue with God.

The

The last reason is from the nature of Faith, which is of this nature, that it vnites and ioynes the subiect or person beleeuing, to the obiect or thing beleeued, and makes them one. *By faith we are ingrafted into Christ, Rom.* 11.19,20. As a Science is ingrafted into a stock, and as that growes to be one with the stocke, so is the soule that is ingrafted into Christ, it growes one with Christ. *Christ dwels in our hearts by faith, Ephes.* 3.17. and that is a blessed communion and coniunction betwixt Christ and the true beleeuer. If we beleeue, presently we haue possession of Christ in our hearts, *an holy and an heauenly gift. By faith we eate the flesh of Christ, and drinke his bloud, Joh.* 6.47.54. *And whosoeuer eateth Christs flesh and drinketh his bloud, he liues in Christ, and Christ in him, ver.* 57. Here is an holy and an heauenly communion. See the liuely experience of this vniting power of Faith in the case of *Thomas, Ioh.* 20.27,28. Hee would not beleeue, our Sauiour perswades him to be ruled by him, and not to be obstinate, *not to be faithlesse, but faithfull*; so soone as euer he beleeued, he cryes out, *My Lord and my God.* so that by beleeuing in God, God becomes our God, and by beleeuing in the Lord, the Lord becomes our Lord: he is ours, and we are his, this makes the vnion. And so much be spoken for matter of confirmation. *Reason 4.*

Now lastly we come to speake somwhat by way of Application, for the practise of Christians: and the vses for application are of two sorts; the first sort of vses are for all men in generall; the second sort, are for those that haue found this fauour at Gods hand, to attaine vnto this blessed communion. First in generall for all men, and that is for reproofe. It serues to reproue a common errour amongst vs: generally men thinke, *Vses in general to all men.*

Vse 1. thinke, we ſhall be ſaued by Ieſus Chriſt as he is without vs; for thus we imagine, that Chriſt came downe from heauen, and took our nature vpon him, dyed for ſinners, and is aſcended into Heauen to make interceſſion for the Church; and whoſoeuer beleeues thus of him, ſhall ſurely bee ſaued by him. A graceleſſe conceit, ſuch as hardens many thouſands in their ignorance, vnbeleefe and diſobedience, and carries them ſmooth to hell. O my Brethren, let vs not be deceiued; Chriſt Ieſus indeed is a Sauiour, and a perfect Sauiour, but he neuer ſaued any but ſuch as had communion with him, that were in him and hee in them; they in him by Faith, he in them by his ſpirit, elſe they can neuer be ſaued. 2. *Cor.* 5. 17. and *Rom.* 8. 1. *There is no condemnation to them that are in Chriſt Ieſus.* Till we be in Chriſt, we are moſt damnable wretches: if euer we will eſcape damnation, *wee muſt be in Chriſt, and Chriſt muſt be in vs*, elſe we are Reprobates, 2. *Cor.* 13. 15. Heark'en thou carnall Profeſſor, that thinkeſt to be ſaued by Chriſt as hee is without thee; but the Holy Ghoſt tels thee plainly, that except Chriſt be in thee, thou art but in the ſtate of a Reprobate. *If any man haue not the ſpirit of Chriſt, the ſame is none of his.* *Rom.* 8. 9, 10. To haue Chriſt within vs, is to haue his Spirit within vs; ſo that Chriſt muſt be in vs by his Spirit, if we will haue any part in him. It were a merry world for carnall Profeſſors, if they might be ſaued by Chriſt as he is without vs: then the vncleane man, the proud man, the malicious, the couetous man, and the drunkard, and ſuch like, might take their fill in ſinne, and yet ſit downe and bleſſe themſelues, and ſay, Oh there is a Sauiour in heauen, Chriſt Ieſus, who ſits at the right hand of God, hee will be mercifull vnto vs,

and

and forgiue vs and saue vs. No, no, thou godlesse and graceleſſe person, there is no such way to heauen; Christ Iesus must be in thee by his Spirit, else hee will neuer saue thee; thou must haue Christ thy Sauiour in thy heart, else thou hast no Christ thy Sauiour in heauen; Christ Iesus must be in thee, to mortifie thy vncleanenesse, couetousnesse, pride, &c. and to make thee repent of thy sinnes, and forsake them, & to cause thee to lead a new life, or else he will neuer take away thy sinnes. Deceiue not thy selfe: thou thinkest that thou art in a good case, and shalt be saued: I tell thee thou art in a damnable state, except Christ be in thee. It is very true, that Iesus Christ in his owne person, as he is without vs, hath done and suffered all things that may cause and procure our saluation; and it is as true, that Christ Iesus must come and dwell within our hearts by his Spirit, to apply these his doings and sufferings to our hearts, else we can neuer haue any saluing benefite by him. As for example; Christ Iesus hath in his own person, by sacrificing himselfe on the crosse, offered a sweet smelling sacrifice to God his Father for my sinnes; but yet except Christ come downe into my soule by his Spirit, and perswade mee to beleeue it, and apply it to my selfe, I can haue no saluing part in that his Sacrifice.

The second vse is matter of Examination, to teach vs to examine our selues concerning this point, whether Christ be in vs. 2. *Cor.* 13. 5. *Proue your selues whether you are in the faith; Examine your selues*, saith the Apostle. Enter into a serious consideration with your owne soules, and see whether you haue any part in this blessed communion with God, or no. This be sure of, that whosoeuer hath not in some true measure this

Vse 2. To all men.

this bleſſed communion with God, hee hath an accurſed communion with the Diuell; there is no middle betwixt them. Therfore lay thy hand vpon thy heart, and examine thy ſelfe, what communion thou haſt with God in Chriſt, what knowledge and what faith thou haſt. Doſt thou know God in Chriſt? doſt thou beleeue in God through Chriſt? doſt thou worſhip God in Chriſt? and all this in truth of thy heart? then thou mayeſt bee well aſſured that thou art ioyned to God in Chriſt, elſe thou art without Chriſt, and ſo without God. To giue you a ſure and true rule for this tryall, which if you doe duely conſider, will neuer deceiue you: there are two infallible Euidences of this communion, the Spirit, and the fruits of the Spirit: firſt, the Spirit; 1. *Ioh.* 4. 13. *Hereby wee know that we dwell in him and he in vs, becauſe hee hath giuen vs of his Spirit.* The Apoſtle makes this a certain note of our communion, and therefore if we haue the Spirit, we are ſure of it. Yea, but we may flatter our ſelues that we haue the ſpirit when we haue it not: That is true, but that is their own errour and preſumption that do ſo; but yet if thou doſt make a trade of this Examination, thou ſhalt finde in time, that thou doſt know it of a truth. He that hath the ſpirit indeed, knowes it as certainly as he knowes he liues; onely by practiſe, experience, & prayer this is brought to paſſe. Secondly, the fruits of the Spirit, (I will name but two) *Mortification* and *Quickning*: Mortifying the old man, and quickning of the new man; theſe are two infallible Euidences of our communion with God. Firſt, Mortification, *Gal.* 5. 24. *They that are Chriſts, haue crucified the fleſh with the affections and luſts.* Secondly, quickning, *Rom.* 8. 11. *But if the ſpirit of him that raiſed vp*

Ieſus

Ieſus from the dead dwell in you, hee that raiſed vp Chriſt from the dead ſhall alſo quicken your mortall bodies, by his ſpirit that dwelleth in you: and both theſe in the tenth verſe, *If Chriſt be in you, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake.* Now examine thy ſelfe by theſe rules: Thou ſayeſt thou hopeſt to be ſaued by Chriſt; then ſhew that thou haſt the Spirit and the fruits of the Spirit: look well therefore into thy heart; what portion of the ſpirit haſt thou? doth the ſpirit of God beare witneſſe to thy ſpirit, that thou art Gods? Againe, examine thy ſelfe what fruits of the ſpirit are in thee; what mortification haſt thou? doeſt thou ſtriue againſt thy corruptions? doeſt thou mortifie thy earthly luſts? doeſt thou finde that ſinne dyes, and thy ſecret corruptions waſte and conſume daily in thee? If thou doeſt, then haſt thou a bleſſed communion with Chriſt Ieſus in his death; for it is by the power of his death that this is wrought in thee. Secondly, what quickning haſt thou? what newneſſe of heart & life? what zeale for Gods glory? what delight in Gods Commandements? what comfort haſt thou in prayer? what care and conſcience haſt thou to lead a godly life? &c. If thou findeſt theſe things in thee, then thou haſt a bleſſed communion with Chriſt in his reſurrection; for this is our communion with Chriſt, to communicate with him both in his death and in his reſurrection; and both theſe haue we by his ſpirit; but if thou doſt not finde theſe things in thee, certainely as yet thou art in a miſerable caſe.

The ſecond ſort of Vſes for thoſe that haue attained this fauour at Gods hands, to enioy this bleſſed communion, are theſe. First, we that haue found this, ſhould *3. Vſes to the faithfull only.*

carry our ſelues worthy of it: Hath God admitted vs to this happy communion with himſelfe, & will not we carry our ſelues anſwerably? If ſome great man ſhould admit vs into fellowſhip with him, we would be carefull how we carry our ſelues, we would be ruled by him, loue that he loues, &c. then let vs doe ſo with God; He hath admitted vs into fellowſhip with himſelfe, let vs therefore be ruled by his ſpirit; Let vs be carefull to pleaſe him, fearefull to offend him; Let vs do his will, and not our own wills; Let vs loue that which he loues; Let vs loue his childrena, nd his Religion, and Righteouſneſſe, and Holineſſe, becauſe God loues them: And let vs hate that which he hates; Let vs hate our ſins and corruptions, 1. *Ioh.* 1. 6. *If we ſay we haue fellowſhip with him, and walke in darkneſſe, we lie:* The ſpirit giues them the lie in their face that ſay they haue fellowſhip with God, and yet liue in ſin. Before wee enter into this league and Communion with God, we are at our own hands: happely we eate and drinke with the drunken, we ſmite our fellow ſeruants, we walke in the luſts of our owne eyes, we profane the Sabbath, and ſuch like: but when once we are admitted into fellowſhip with God, then wee are bound to our good behauiour; our Eyes, Hands, Senſes, Limbes, all the parts of our bodies, and powers of our ſoules are wholly conſecrated and deuoted to Gods ſeruice. As the Apoſtle ſpeakes of Fornication, 1. *Cor.* 6. 11. 15. (A common ſin in the Church of *Corinth*, and too common amongſt vs;) ſo we may ſay of euery ſin, for ſo the force of this Reaſon extends it to all other ſinnes, as well as to that: *Shall wee take the members of Chriſt, & make them the members of an Harlot? God forbid.* So we may ſay of pride, drunkenneſſe,

and

and other sinnes; Shall I take the members of Christ, and make them the members of a drunkard, or of a proud person? God forbid; *No, if any be in Christ, let him be a new creature: Old things are passed, and behold all things are become new*, 2 *Cor.* 5. 17. If any man haue beene a Drunkard, let him now learne to liue soberly; If any man haue bin a Sabbath-breaker, or a swearer, or a lewd liuer, now that he is in Christ, he must be a new Creature: Away with all thy old sinnes, and see that all be new within thee: Decke thy selfe with all spirituall graces, Faith, and Repentance, and Loue, &c. keepe them alwayes in exercise, that so thou maist be alwaies gracious in Gods eyes, euer hauing your Lampes burning; and thus we shall walke worthy of this blessed communion.

Secondly, this teacheth vs to maintain this communion, and to encrease it in our selues, & grow vp in it; First, by Prayer, *Psal.* 86. 11. *Knit (or vnite) my heart vnto thee*, saith the Prophet; or make my heart one with thee: and *Ioh.* 17. 20. our Sauiour prayes for his Disciples that they might haue this communion. Now *Dauid* and the Disciples had this communion before, but yet they pray for the increase of it; and if we aske, we shall receiue. Secondly, wee must seeke to maintain & increase this Communion by the Ministry of the word, 1. *Pet.* 2. 2, 3. Hast thou tasted how bountifull the Lord hath been to thee, in working this blessed Communion betwixt him and thee by his Word? then labour to be further confirmed in it by that word. Thirdly, the Sacraments are forcible meanes to maintain this Communion, especially the Lords Supper; for there God admits vs to his owne Table, feeds vs with the precious Body & Bloud of his own

Vse 2. *Foure things to be practised for the increase of this Communion.*

1

2

3

Son; What communion can be greater than this? Besides, here in this Sacrament the meanes of this our communion, the Body and Bloud of Christ are tendred sensibly vnto vs, to our hands & to our mouthes: Then as the hand takes hold, and the mouth receiues the outward Elements, so let the heart take hold on Christ crucified for our further cõmunion with him. We neuer sauingly meditate on Christ, but wee eate Christ; but when we come to the Lords Supper, there we doe more sensibly feede vpon him. We haue the Signes, the Bread and Wine, and the Ministers speciall Application; This is *my Body* which was broken *for thee*; *my Bloud*, which was shed *for thee*, &c. this is a great helpe to vs. And whosoeuer receiues this Sacrament beleeuingly, as the Minister giues him the Bread & Wine, so God conuaies Christ into his heart by his Spirit. Lastly, euery of vs that comes to this Sacrament, must renew his Couenant with God, and binde himselfe to be a truer seruant to God than euer before, else hee can haue no communion with Christ in this Sacrament. Fourthly, that we may maintain & grow vp in this happy communion, wee must make much of the smallest portion thereof, the least relish of Gods fauour, the least motions of the Spirit, the least degree of Sanctification, the least measure of true grace: make much of that little thou hast, and vse it well, and be sure thou shalt haue more, *Mat.*23.21,23. the seruant that doth imploy his little well, shall bee Ruler ouer much.

Vse 3. The third Vse is, to teach vs thankfulnesse: We must acknowledge, admire, & be rauished with the thought of the infinite goodnesse of God in assuming thee, and ioyning thee to himselfe. This our blessed communi-

on

on in Christ, is infinitely more than if the greatest Potentate of the earth should take the meanest man that is to be his fauourite, or the basest woman that is to be his spouse; for here the great God of heauen & earth, the King of kings, makes vs his fauourites and his spouse, his owne associates both) in grace and glorie. Let vs therefore consider this aright, and poure forth our soules in thankefulnesse to God for this infinite mercie. To prouoke vs the more to thankfulnesse, let vs solace our selues in this Garden of Eden (for this is the Paradise of God) let vs behold and admire the particular passages betwixt God and vs in this blessed communion; God knowes vs and we know God, hee walkes and talkes with vs and we with him, he couenants with vs and we with him, *Hos.* 2. 23. he loues and honours vs and we loue and honour him; he liues and dwels and delights in vs, and we liue and dwell & delight in him: in admiration of this great mercy of God, let euery one of vs breake forth and say, Oh glorious God, how infinitely good art thou to my poore soule! Oh my poore soule, how infinitely thankefull oughtest thou to be to thy glorious God!

The last Vse is for comfort and for singular consolation to all true beleeuers. It is a great comfort to vs, that God is with vs and wee with him; but that God should be in vs and we in God, that he should be one with vs and we one with him, this is the comfort of all comforts: for being thus with vs, then if afflictions, temptations, persecutions, death, men or diuels, can preuaile against God and Christ, then may they preuaile against vs; but if God and Christ be stronger than all the aduersary powers that are or can bee against vs, then surely they shall neuer preuaile against *Vse* 4.

vs, that are one with God in CHRIST IESVS.

THE SECOND SERMON.

For I am perswaded (or, *I am sure*) *that neyther death nor life &c*, Rom.8.38.39.

I Haue shewed the dependance and connexion of these words with the former, from the 35. vers. Also I haue shewed you that they containe two parts: first, the Apostles resolution, *neyther death, nor life, nor angels &c. should separate him &c.* secondly, his protestation, *I am perswaded*, or, *I am sure of it.* I also opened the meaning of the words, as you may remember, which I will not now stand to repeate, onely remember, that I cast this Scripture into this mould, & shewed you that it spent it selfe into these particulars. First, that which the Apostle implyes, namely, that there is a coniunction betwixt God and true beleeuers, implyed in the word *separate.* Secondly, the bond of this communion, and that is the *loue of God.* Thirdly, the Apostle shewes the ground both of this bond and of this communion, and that is *Iesus Christ.* Fourthly, he declares that there is a neere interest betwixt Christ and the faithfull, *our Lord.* Fiftly, hee auoucheth the safety of Gods children in the midst of all dangers, *nothing shall separate them &c.* and enlargeth it in many particulars, *neither death nor life &c.* Sixtly, he protests the confidence he hath concerning this his safety, *I am perswaded*, or, *I am sure.* Lastly, he beares himselfe boldly vpon this assurance, that neyther any thing that hath or shall befall him, *shall separate him*

from

from the loue of God. Wee haue begunne with the first particular, the matter of Implication, and the point was this, namely, That all true beleeuers are ioyned to God in Christ, and haue a holy, and spirituall, and gracious communion and fellowship with him. Of this we spake the last time, as time did permit.

Now we are to come to the second point, the bond of this holy communion betwixt God and vs, and that is the *loue of God.* The Doctrine is this, That the bond of that holy communion which is betwixt God and true beleeuers, is Gods loue to them. The bond of that holy communion which true beleeuers haue with God in Christ, is the loue of God. The Doctrine ariseth thus; the Apostle speaking of the impossibility of separating vs from God, or from our communion with God, expresseth it thus, Nothing can separate vs from the loue of God: thereby giuing vs plainly to vnderstand, that the bond whereby we are so fast ioyned to God in Christ, so as nothing can separate vs, is this, the loue of God towards vs. I will speake somewhat by way of explication, and certaine questions there are to bee propounded and answered therein. The first question is, Whether this loue of God here spoken of, may not be meant of our loue to God, as well as of his loue to vs, for so some expound it? and it agrees well with the phrase: for so sometimes in Scripture the loue of God is taken for Gods loue to vs, and sometime for our loue to God; And also it agrees well with the drift of this place, which is to shew the certainty of the faithfull in the state of grace; not only that nothing can remoue God from vs, that hee should cease to loue vs, but also that nothing shall remoue vs from God, that we should cease

Doct. 2.

Explication, consisting in three questions and answers.

to

to loue him. And it agrees well with the nature of our communion with God: for this being a mutuall communion, aſwell on our part with God, as on his part with vs (for, as he ſaith to vs, *Thou art my people*, ſo we ſay to him, *Thou art my God*, *Hoſ.* 2. 23.) therefore there is neceſſary vſe aſwell of our loue to him, as of his to vs, for the vpholding of this communion. I anſwere, the loue of God here ſpoken of, is meant directly and properly of Gods loue to vs, and not of our loue to God: for it muſt be vnderſtood of ſuch a loue that neuer failes; but alas, our loue to God doth faile many times, but Gods loue to vs neuer fayles: therefore it muſt bee meant of Gods loue to vs, and not of our loue to God. There is indeede a great vſe & an abſolute neceſſity of our loue to God, and ſo it is true, that God will neuer ſuffer our loue to fall vtterly from him, and ſo conſequently it is true, that nothing ſhall vtterly ſeparate vs from our loue to him: Yea, but that is not the *drift* of the place; for the force and power of our vnſeparable coniunction with God, doth not ſtand vpon the weake hold of our loue to God, but vpon the ſtrong and vnmoueable hold of Gods loue to vs.

The ſecond queſtion is, that ſeeing it is meant of Gods loue to vs, then what kind of Gods loue to the faithfull is here ſpoken of? I anſwer, there is a threefold loue which God beares to all true beleeuers: Firſt, God loues his children with a generall loue, as they are his creatures, the worke of his own hands, & ſo he hates nothing that he hath made; and this is a prouiding loue for their maintenance and preſeruation: and this he ſhewes in our daily food, and raiment, and neceſſaries for this life. Secondly, he loues them

with

with a ſpeciall loue, as men, or as they are of the nature of mankinde: for the nature of man is a louely thing in the eyes of God, and this is a commendable loue for the aduancement and honour of mankinde: and this loue God ſhewed ſpecially in the Incarnation of Chriſt, when the nature of man was aſſumed in the perſon of the Son of God. The third is a particular loue, which he beares to them as they are his children and true beleeuers: for a true beleeuing ſoule is a moſt precious iewell before the Lord: and this is a ſauing loue for their grace and glory; and this hee ſhewes, in making vs one with himſelfe inſeparably and for euer; and this loue it is that is here ſpoken of, Nothing ſhall ſeperate vs from the ſauing loue of God for grace and glory.

The third queſtion is, why it is called a *bond*? The anſwer is, becauſe it performes ſuch offices in this caſe, as a bond doth: for firſt, a bond ſerues to ioyne and tye things together in one bundle; and ſecondly, being ſo tyed, it keepes them faſt together, ſo that till the Bond be broken, or taken off (as we ſee in a faggot or a ſheafe) they are neuer ſundred; ſo is Gods loue in this bleſſed vnion, it ioynes together, and till it ſelfe faile, (which can neuer be) it holds vs faſt to God for euer. Theſe things rightly vnderſtood, and well digeſted, the Doctrine ſtands cleare in euery mans vnderſtanding and iudgement, againſt all difficulty and exception; namely, That the bond of that holy communion which is betwixt God and true Beleeuers, is Gods loue to them in Chriſt. The proofes of the Doctrine are theſe, *Ier.* 31. 3. the end of the verſe, *I haue loued thee with an euerlaſting loue, therefore with mercy haue I drawne thee.* It is Gods owne ſpeech to *Proofes, or confirmation, by Scripture.*

his owne people: wherein first, he professeth his loue; *I haue loued thee, &c.* And then he shewes the fruits of his loue, *therefore with mercy haue I drawne thee, &c.* The Lord shewes mercy vnto vs, & in mercy drawes vs vnto himselfe, into a blessed communion with his owne Maiesty; but what is the Bond whereby hee drawes vs? It is his loue to vs, I haue *loued thee*, therefore, &c. *Hosea* 11.1.4. *when Israel was a Childe, then I loued him, and called my Son out of Egypt.* God cals vs out of the Ægyptian darkenesse of Sin, & Death, and Hell, and takes vs to be his own Children, his Sonnes and Daughters; But whence comes it that he enters into this league with vs? *It is from his loue: I haue loued him, &c.* then in the fourth Verse, *I led them with Cords of man, euen with Bonds of Loue:* where the holy Ghost speakes expresly to the point in hand, that the bonds whereby God leads vs along in the wayes of saluation, are the Bonds of Loue, *Cant.* 2.4. *He brought me into the Wine-Cellar, and Loue was his Banner ouer me; He brought me into his Wine-Cellar,* there the Spouse (euery true beleeuing soule) speakes of the sweet entercourse betwixt Christ and her; *brought me into his Wine-Cellar*, that is, made me partaker of his spirituall, sweete, and heauenly comforts, for that is meant by wine; *and loue was his Banner*; What is the vse of a Banner? It is to gather together the Souldiers to the Company and Captaine to whom they doe belong: Gods Banner ouer his people, is his loue; It is the loue of God to his, that gathers all true beleeuers together vnto Iesus Christ, he being their Captaine, and they his Souldiers to serue vnder his Colours. Oh this is a sweet seruice, to serue & to fight vnder the Colours & Banner of the loue of God in Iesus Christ! *1 Ioh.* 3.16. *God so loued*

ned the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue eternall life. God hath giuen vs his Son Iesus Christ, that by faith we might beleeue in him, and haue eternall munion with him, & he that doth beleeue in him shall neuer perish, but haue eternall life: And whence is all this? from his loue; there is no bond to tye God to doe this for vs, but *onely his loue to vs*: *God so loued the world, &c. Iohn 17. 23. I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued me.* That Christ is in vs, and God in Christ, and that all the faithfull haue a perfect Communion with God in Christ. These are plaine Euidences to the eye of the world, that God hath sent his Sonne to vs, and that he hath loued vs (in some measure) as hee loues Christ himselfe, and that this loue was the cause, why he did all this for vs: So much for proofes of Scripture to confirme this point.

The Reasons of the doctrine are these: First, all the good that euer God doth to all or any of his creatures, it is meerely of his owne loue, and good will towards them; therefore this Communion, which God affords the faithfull to haue with him, is much more for his loue. That all the good that euer God doth to any of his creatures comes from his loue, we may see, *Psalme 145. 16. Thou openest thy hand and fillest all things liuing of thy good pleasure*; then much more this communion. *I say much more*; for the Reason ariseth vpon many aduantages: First, if all the good he doth to the other creatures comes from his loue, much more the good he doth to man must come from his loue, Man being the choise and prime of the creatures: Secondly, if to men

Secondly, by Reasons. Reason, 1.

men in generall, of loue, then much more to true beleeuers, being the prime and choice of men in Gods estimation: Thirdly, if all the good God doth to true beleeuers come from his loue, then much more this blessed communion, which is the prime and choyce, and indeed the very Summe of all the good we receiue from God; so that the reason stands very strong.

Reason 2. The second Reason is drawn from the nature or kinde of this communion; What is that? It is such a communion as is betwixt the Father and the Childe. 2. Cor. 6. 18. *I will be your Father, & you shall be my Sons and Daughters, saith the Lord almighty.* Now betwixt the Father and the Child, the case stands thus, so long as the Father loues his Child, so long he doth well by him, & delights to do him good, when his loue failes, then the good he doth him failes too; that which binds the Father to do his Child good, is his loue towards him: Now, *can a Mother forget her childe, and* Isay. 49. 15. *not haue compassion on the Son of her wombe? though she should, yet will not the Lord forget his Children.* The loue of a father to his child is changeable, but Gods loue to his children is vnchangeable: that bond may be broken, & so all flies in sunder; but this cannot be broken, and therefore wee cannot be sundred from God. Againe, it is such a Communion, as is betwixt the head and the members, *Ephes.* 4. 5. 16. and we know that it is from a louing respect that the head carries to the members of the body, whereby the members receiue life, and sense, & motion from the head; they are knit together in loue, as in the 16. *verse*, as that being the knitter of the members amongst themselues, and to their head; and therfore consequently of the head to the members, as the Apostle makes the matter very

cleare

cleare in that place. Againe, it is such a Communion, as is betwixt the husband and the wife, *Eph.* 2.25. and loue is all in all in that Communion. First, it brings them together, then it knits them together, and it holds them fast together, to the death; so it is betwixt God and vs. Looke into the booke of *Canticles* with a spirituall eye, and there wee shall see this Communion of the beleeuing soule with Christ, compared to the Communion that is betwixt man and wife, and wee shall finde that there is neuer a stitch nor passage in it, but is from loue. *Ephesians, chap.* 5. *verse.* 25. *Husbands loue your wiues as Christ loued his Church*: All that euer is done betwixt man and wife, must be in loue, and so it is betwixt Christ and his Church.

The third Reason, There is no mouing cause in vs, why the Lord should thus ioyne vs, and tye vs vnto himselfe: therefore it is of his meere loue. There is no mouing cause on our part; for what did, or could the Lord see in vs, whereby he might be induced to doe this for vs? Is it our multitude that should moue God? Oh no, saith *Moses, Deut.* 7.7.8. *The Lord did not set his loue vpon you, or chuse you because you were more in number than any people, for you were the fewest of all people, but because the Lord loued you, &c.* What, is it then our beautie that should moue God to draw vs & binde vs in communion with himselfe? No, *we were in our blood, when God set his loue vpon vs, and entred into Couenant with vs, Ezek.* 16.7.8. What then, was it our Righteousnesse? No, neither, *Tit.* 3.5. *Not by the works of Righteousnesse which we had done, but according to his mercy he hath saued vs.* What, was it because we loued him first? No, saith the Apostle, 1. *Iohn* 4.10. *Herein is loue, not that we loued him, but that he loued vs, and sent* Reason. 3.

his Son, &c. No, I will adde this further, for the ſtrengthening of this Reaſon, that we are ſo farre from hauing any thing in vs of our ſelues, to enduce God to this, to make vs one with his bleſſed Maieſtie; as that all that is in vs of our ſelues, is vtterly againſt this communion; all of vs are ſinners, ſo farre are we off from hauing Righteouſneſſe: we were ſometimes enemies to God, ſo far are we from louing God: we haue deſerued to be ioyned in Communion with the Diuels in hell, ſo farre off are we in our ſelues from deſeruing to be ioyned with God: We are ougly and deformed in our ſelues, by our wickedneſſe, ſo far off are we from hauing any beauty, whereby God ſhould ſet his loue vpon vs: Wee are running away from God (as the loſt childe) ſo farre of are we from drawing neere vnto God. All theſe are ſeparaters from God, and no ioyners to God, therefore it muſt needes be loue, and nothing but loue, yea, the infinite loue of God to vs in Chriſt Ieſus, that gathers vs, and bindes vs vp within this communion: It is his loue to couer ſuch a multitude of ſins; his loue to care for vs, when we were careleſſe of our ſelues; his loue to affect vs that hated him; his loue to ouercome our monſtrous euilneſſe, with his mercifull goodneſſe; his loue to reſcue vs, and raiſe vs vp from the gates of Hell, and to ſet vs in heauenly places; his loue to aſſume vs that were caſt awayes in our ſelues, to bee aſſociated with his bleſſed Maieſty; this is ſuch a loue indeed as is admirable, infinite, worthy of God, who if he were not loue it ſelfe, he could not, nor would not haue ſhewed forth ſuch fauour vnto vs.

Vſe. 1. The firſt Vſe of this doctrine, is matter of confutation againſt the doctrine of mans merits. If loue be the

bond

bond of our communion with God in Christ, then there is no merit of Saints nor of Angels, that could euer be the cause of it; no worke before or after Iustification doth merit this: before Iustification, God sets his loue vpon vs freely, that is agreed vpon on both sides, but after Iustification, say the Papists, we may deserue heauen: No, say wee, the loue of God is the bond of our Cõmunion with God, which as it brings vs to God, so it tyes vs fast to him, sanctifies vs, and glorifies vs.

The second Vse is for Instruction, teaching vs, that seeing all true beleeuers haue a true interest in the loue of God, they are all ioyned to God, and the bond that tyes them to him, is his Loue: therefore all true beleeuers are seised and possest of the loue of God. A matter worthy to be well considered of vs, as that that will call vpon vs and prouoke vs to many holy Duties. First, therefore wee must know and beleeue this, that God loues vs, 1. *Iohn* 4.16. *We haue knowne and beleeued* (saith the Apostle) *the loue that God hath in vs*: Let vs labour therefore to get some comfortable knowledge and perswasion in our hearts, that God loues vs. Wicked men are vsually too forward & too presumptuous in this case; they runne on in sinne, and in their owne vile courses, not regarding Gods loue, and yet they presume and perswade themselues that God loues them; & if any tell them the contrary, they defie him: On the other side, Gods children they are too backward, They repent, and pray against their sinnes, and fight against them, and strive after grace, and yet they are hardly perswaded of Gods loue to them: Therefore how shall we know certainely that God loues vs? I answer, we may know it, First, in generall,

Vse. 2

certaine signes & markes that God loueth vs. 1

by

by this very point in hand; If we haue this Communion with God, if we be ingrafted into Christ, if we be obedient to the Spirit, if wee be constant and conscionable in the vse of the Word, Sacraments, and Prayer, then certainely God loues vs, and we are with-
2 in the compasse of this Bond. Secondly, thou maist know it in particular by this; Art thou plukt out of thy sinnes? hast thou parted with them for conscience sake: hath thy master-sin receiued his deaths wound within thee? is thy heart clensed, in some true measure, from thy wickednesse? Oh, then certainly God loues thee. *Psal.* 73. 1. *Surely God is good to such as are of a pure heart.* As it is the greatest signe that euer can be of Gods wrath vpon vs, when he suffers vs to liue and to dye in our sinnes; so there is no greater signe of his loue, than this, that our sinnes are cast out of vs, and
3 we not suffered to liue in them. Thirdly, thou maist know it by thy loue to God: If thou loue God, it is most certain that he loues thee; and if God loues thee, thou canst not but loue God: But how may I know certainly that I loue God indeed; for I may be deceiued in this, as well as in the other? I answer, looke into thy Obedience; if thou hast an obedient heart to God, then thou louest God, *Iohn.* 14. 21. where Christ expresseth, both how we may know we loue God; secondly, how wee may know that he loues vs: If wee would know whether we loue God, looke into our obedience, *He that hath my Commandements and keepeth them, is he that loueth me*: And if wee would know whether God loues vs, let vs looke into our loue to him, *And he that loueth me shall be loued of my Father, and I will loue him*, saith our Sauiour. Fourthly, wee
4 may know Gods loue to vs by our chastisements,

Heb.

Heb. 12. 6. *whom the Lord loueth, he chasteneth.* But afflictions and chastisements are common to all, good and bad, to the wicked as well as to the godly. I answer, afflictions are so indeed, but chastisements are peculiar to Gods people only: But how shall I know whether mine be chastisements? I answer, out of the 10. verse; *when God chastiseth vs, it is for our profit.* And what profit? that we might be partakers of his holinesse; therefore if we would know it to be a chastisement, looke whether we profit by it to holinesse: If we grow in grace, it is a certaine & most sensible, yea, and infallible signe of Gods loue; I say both these together, chastisements and profit by them, is an infallible signe of Gods loue to thee; If Gods hand bee vpon thee in minde, or body, or goods, any way, or euery way, if thou doest profit by it to holinesse, and get grace thereby into thy heart, then certainly God loues thee. This is a sensible argument, & an infallible signe of it; It must needs be much loue that turnes sower into sweet, the sowernesse of thy chastisements into the sweetnesse of his grace.

Another duety that we may learne hence, is to be thankfull to God for this his great loue: Oh that wee could in any measure worthily praise the Lord for his great loue to vs! It is worthy of more thankes than we are able to giue, wee should study therefore how to praise God for it: stir vp all the powers of thy soule to this duty, say with *Dauid, Psal.* 103. 1. *O my soule praise thou the Lord, and all that is within me praise his holy Name:* And that which *Dauid* would haue all nations to doe, that we must doe, *Psal.* 117. 1. *Praise the Lord.* Thy soule fares the better for this loue, and all that is within thee fares the better for it, and therefore stirre

1. *Duety.*

vp thy ſelfe, and ſay, *Praiſe the Lord, O my ſoule*, for his loue towards thee, and let all that is within me praiſe him for his loue; ſay it with thy mouth, and do it with thy heart, and let thy life ſay *Amen* to it; and then this loue of God is well beſtowed vpon thee. Gods loue is liuely and quick to vs, and therefore let our thankfulneſſe be ſo to him.

3. Duety. Thirdly, hence wee learne this duetie, to take comfort in this loue of God: It may comfort thee in afflictions, in ſickneſſe, in pouerty, at the houre of death; many times God brings vs to the gates of death, yet let vs know that God loues vs, & then our ſtate is happy, we ſhall haue a ſweet and comfortable paſſage through death to life. So it may comfort vs againſt all the diſgraces and ſcornes of the world: the world accounts vs as of ſcourings, yet here is our comfort, that howſoeuer the world accounts of vs, yet God loues vs, and then it is no matter though the whole world hate vs. Againe, this may comfort vs in our prayers which we make to God: If we can come to God and pray, *Lord remember me in thy loue*, can the Lord chooſe but heare vs? If we can come to God with a ſound perſwaſion in our hearts, that God loues vs, then our prayers ſhall aſcend as a ſweete perfume to God, and God will ſurely heare them, and that quickly.

4. Duety. The fourth duetie we learne hence, is to keepe our ſelues in this loue of God, *Iude* 21. It is the richeſt iewell that euer we can haue, & he that changeth this ſtate of Gods loue for any other, he changeth heauen for hell: Therefore do not prouoke God to break off his loue from thee, diſpleaſe him not, breake not his Lawes, reſiſt not his Spirit of grace, grieue not his Children, neglect not Prayer, the Word, nor the Sacraments,

craments, nor other meanes of grace: but obſerue him duely, and be ruled by him, and ſo thou ſhalt keep in his loue; aboue all things turne not back to thy old ſinnes; and if thou doeſt ſin (as who doth not?) preſently humble thy ſelfe, make thy peace with him by vnfained repentance, and prayer, and faith in the Mediator *Ieſus Chriſt*, renew thy couenant in him; and thus doing, thou ſhalt be ſure to keep in his loue; for this is the mercy and goodneſſe of God to vs; he remembers whereof we be made, and that wee cannot but fall, yet ſuch is his mercy, that if we returne vnto him, he will loue vs ſtill.

Fiftly, here wee muſt learne this duety, to recompence our God with loue againe: If a man of any faſhion loue vs, wee were very hard hearted, if wee would not loue him againe; if God loue vs therefore, we muſt much more loue him againe. In many things we cannot recompence God again; God is mercifull to vs, we cannot be mercifull to him againe, & ſo in other things: but God is louing to vs, & we may recompence him, and loue him again for his loue to vs. Our loue to him indeed comes far ſhort of his loue to vs, yet it is that which God requires, & which he will accept: that loue which we cannot ſhew to God, let vs peece it vp with our loue to his children, & to his Goſpel, and to his Miniſters; and thus we may in ſome ſort recompence Gods loue which he ſhewes to vs. *5. Duety.*

The third Vſe: It teacheth vs how to eſteeme of this great loue of God, *Epheſ.* 2.4. which paſſeth knowledge, *Epheſ.* 3.19. How? Why thus; As the originall and procuring cauſe of all the good that euer we receiue at the hands of God, 1. *Iohn* 3.1. *We are the Sonnes of God*, (ſaith the Apoſtle;) What, doth he reſt *Vſe.* 3.

there? No, *Behold*, (saith he) *what loue the Father hath giuen vnto vs, that we should be called the Sonnes of God.* Gods loue is the cause of our adoption. If you aske why God chuseth vs, iustifies vs, sanctifies & glorifies vs? the answer is, because he loues vs: But if you aske why he loues vs? there can be no reason giuen of it, but because he loues vs. This is the bond of all, it comprehends all the rest of the good that God doth for vs, but is not comprehended of any of them: this Loue is God, and God is Loue.

Vse. 4. The excellencie of a true Beleeuers communion with God, manifested in sure things.

Lastly, this shewes vnto vs the excellency of that communion which true beleeuers haue with God, because it is bound vp, and tyed fast within the vnbounded limits of Gods loue. *Psal.* 144. 15. *Blessed are the people that be so, yea, blessed be the people whose God is the Lord.* Consider the Excellency of it in these particulars: First, the neerenesse of this communion, it is of loue, and therefore it is most neere. Loue doth transanimate vs as it were, and makes of two, one, as it is betwixt man and wife, or as the Heathen man said of two friends, that they had one soule, and two bodies: and so Gods loue makes vs one with God, not as if God hereby were become man, or man God, in proper and precise tearmes, but as in a communion betwixt a man and his wife, they are not one man or one wife, but one flesh: so the loue of God to vs, in this communion makes vs not one God, or one man, but one Spirit, 1 *Cor.* 6. 17.

Neerenesse.

Freenesse.

Secondly, consider the Freenesse of this communion, *Hosea* 14. 5. *I will loue them freely* (saith God,) *Luk.* 7. 28. *freely beloued*: God loues vs freely, as when a father adopts a childe for his owne, freely. As if one of you should see a childe go up and down the streets,

and

and you should take him into your house, and freely adopt him and make him your childe: so doth God, he loues vs freely, and out of his free loue takes vs into his house, and adopts vs to be his Children.

Thirdly, consider the Sureneſſe of this Communion; the Bond of it is Gods loue, and his loue is euerlasting, *Ier.*31.3. no time can weare it out: and *Cant.* 8.6.7. *Loue is strong as Death, much water cannot quench Loue:* It is so betwixt man and woman, much more betwixt God and vs: it is not our sinnes can quench his loue, no, loue couers a multitude of sinnes. 3. Sureneſſe.

Lastly, consider the Sweetneſſe of this Communion betwixt God and vs; if it be from the loue of God, then it is most sweete. *Cant.*1.1. *Thy loue is better than wine:* If a man haue but a sparkle of this loue in him, it cannot but quicken him, yea, it will ranish him. *Psal.* 63.3. thy loue is better than life. All the blessings that we inioy, whether they be spirituall or temporall, are no blessings to vs, except they be sweetned with this loue of God; our meate, our drinke, our life, yea, Heauen it selfe is no blessing, vnlesse it be sweetned to vs by this loue of God: what good did heauen to the Angels that fell, wanting this loue of God? Oh the loue of God to a sinner! What is it? It is the heart of our hearts, the life of our liues, the happinesse of our soules: Worldly men, let them haue what the world can afford them, wealth, and honours, and the like, they can be content without the loue of God: but this is but as gravell in their mouthes wanting the other, they stand in slippery places, & suddenly they go down to Hell. Therefore let vs relish all things we inioy, as being sweetned with this loue of God; our wiues, children, friends, goods, yea, our owne liues; and then 4. Sweetneſſe.

when theſe are gone, yet the loue of God, whereby they were made ſweete vnto vs, will ſtill remaine: Let vs labour therfore for ſome reliſh of Gods loue in Ieſus Chriſt; it is hard to get it, Faith onely workes it.

FINIS.

The third SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded, (or I am ſure,) that neither death, nor life, &c.

THe dependance of theſe words with the former, and the meaning of them in themſelues, I haue already ſhewed. Alſo I caſt this Scripture into this mould, ſhewing, that the ſubſtance therof emptied it ſelfe into theſe ſeuen particulars: Firſt, the thing implyed, and that was, that there is a communion betwixt God and the faithfull, in the word *ſeparate*, which neceſſarily implies a coniunction with God; things cannot be ſeparate, that are not firſt ioyned together. Secondly, there is ſhewed the Bond of this Communion, *The loue of God*. Thirdly, the Apoſtle ſhewes the ground of this loue & communion, *Ieſus Chriſt*. Fourthly, he declares the Intereſt which the Faithfull haue in Chriſt Ieſus, by a tearme of neere reference, *our Lord*. Fiftly, hee doth here auouch the ſafetie of all Gods Children in the middeſt of all dangers; and inlargeth himſelfe in many particulars, *neyther death, nor life, nor Angels, &c.* Sixtly, he profeſſeth his owne confident perſwaſion that hee hath of this,

I am

I am sure. Seuenthly, he beares himselfe boldly vpon this confidence against all commers, *Death, life, Angels, &c.* Of the first and second points we haue spoken; Now in the strength of God wee are to proceede to speake of the third point, and that is the ground and foundation of this loue which God beares to his children, and that is Iesus Christ, *Nothing is able to separate me from the loue of God which is in Christ Iesus.*

The Doctrine for our instruction, is this; The ground or foundation of all Gods loue which he bears or shewes to true beleeuers, is *Christ Iesus.* The doctrine is contained within the Text fully, and deliuered almost in so many words: for marke the words, *the loue of God which is in Christ Iesus.* As if he should say, the loue that God beares to true beleeuers in Christ Iesus, is setled in him, erected in him, and made good vnto vs in him, as he being the ground and foundation of it. The doctrine may seeme plaine enough at the first sight, and so it is; yet that we may rightly and soundly comprehend it, or rather be comprehended by it, it needes some Explication: First of the names; *Christ Iesus*; *Christ* signifies the Anointed; *Iesus* signifies a Sauiour: and whereas hee is called in Scripture, sometimes by the name of *Christ* only, and sometime by the name of *Iesus* onely, the Apostle here ioines them both together, *Christ Iesus*; thereby to set forth the perfection and fulnesse of Gods loue to vs in his Son. *Iesus* is the name of his person; *Christ* the name of his office: he is called *Christ* respectiuely to God, by whom he is anointed, he is the Lords anointed; and he is called *Iesus* in respect of vs, whom he comes to saue; he is our *Iesus*, our *Sauiour*: Behold, how compleat and perfect Gods loue to vs in Christ is. He loues vs in his person,

Doctrine

Explication.

son, he loues vs in his office, hee loues vs in his *Christ*, and in our *Iesus*, in his anointed, and in our Sauiour. How could he deuise to loue vs more, than is meant and contained in these words, that God *loues vs in Christ Iesus*? Secondly, we are to speake somewhat of the phrase, *in* Christ Iesus. which is to be receiued vnder a distinction: for there is a difference in the actions of Gods loue to vs *in his Sonne*. I say a difference in respect of our sense, not in respect of Gods loue it selfe: Some actions of Gods loue to vs, are so in Christ, that they are wholly suspended on Christ, and his merits are the onely procuring cause of them. As for example, forgiuenesse of sinnes is an action of Gods loue to vs, and yet this wholly depends on Christ and his merits; that his precious bloud must procure this mercy for vs from God, else they will neuer be forgiuen; and this and the like loue of God, is both in Christ and for Christ. There are some other actions of Gods loue which arise meerely and onely out of the absolute will of God, without any concurrence of Christs merits: As the eternall purpose of God, whereby he hath determined to chuse some men to saluation; this is an action of Gods loue meerely, rising out of his absolute will, without Christs merits; for Christ is a Mediator, and all his merits are the effects of his loue, not the cause of it: and yet this loue, though it be not for Christ, yet it is in Christ too, *Ephes.* 3. 11. *according to the eternall purpose which hee wrought in Christ Iesus*, that is, in regard of the execution of it: for euen this eternall purpose, & all the actions of Gods loue which arise from his absolute will, are effected and brought to passe, in, and through Christ, not for Christ. This distinction wee must here vndergoe, that so God may

haue

haue his right, and Christ may haue his right; that we may honour the Father so, as that we may also honour the Sonne; and the Son so, as that the Father may not lose his honour, that so the absoluteness of the loue of God, and the Mediation of Christ, may not impeach one another. Thirdly, we must obserue, that *Gods loue* in this *verse, is called the loue of Christ*, in the 35. *verse*, shewing that God not only loues vs in Christ, but that Christ loues vs too. Wee must conceiue it thus; God loues his Son Christ Iesus, and in him all true beleeuers. Christ Iesus loues God the Father, and in him he loues all true beleeuers; and this is the right straine of Gods loue to vs in Christ Iesus. So much for Explication.

For proofe of this point, looke into these places of Scripture, *Mat.* 3. 17, *This is my beloued Sonne, &c.* Here is a Proclamation from heauen, published by Gods owne mouth: God the Father speakes it of his owne Son, *This is my beloued Son, &c.* The words intend two things: First, the loue of God to Christ Iesus, *This is my beloued Son*, that is, my most dearly beloued Sonne; for so it is in the originall. Secondly, the loue of God in his Sonne, to all those that he is well pleased with-all, *in whom I am well pleased.* He doth not say, *with whom I am well pleased*, as my loue staying vpon him onely; but *in whom*, as my loue extending it selfe to all that are in him. This loue that God beares to Christ, extends it selfe to all men and Angels. All the loue they finde of God, it is in his beloued Son Christ Iesus, *Iohn* 17. 23. and 26. *verse*. In the 23. our Sauiour saith, *Thou hast loued them, as thou hast loued me*; speaking of the faithfull: Here we see that the loue of God to Christ, is the sampler or patterne of that loue which *Proofes.*

he beares to vs. Now, is not the ſampler or patterne, the ground of that draught which is drawne by it? then the loue of God to Chriſt, muſt needes bee the ground of his loue to vs. In the 26. *verſe*, *That the loue wherewith thou haſt loued mee, may be in them.* With the ſame loue wherewith God hath loued Chriſt, he loues vs: Here he ſpeakes more directly to the point than before, in the 23. *verſ.* There was but a likeneſſe, *thou loueſt them as thou loueſt me*: Here is a ſameneſſe or oneneſſe of each, *The ſame loue wherewith thou haſt loued me, may be in them.* It is not two ſorts of loue, or two ſeuerall loues that God beares to Chriſt, and to vs, but as God is moſt ſimple, and but one, ſo is his loue; the ſame he beares to Chriſt, the ſame he bears to vs, rooted and grounded in Chriſt, and in, and through him, extended and communicated to vs. 2 *Cor.* 5. 19. *God was in Chriſt, reconciling the world to himſelfe*: Here the Apoſtle ſpeakes of the wonderfull loue of God to the true beleeuing world in Chriſt; and he comprehends all this loue of God in theſe words, *God reconciled vs to himſelfe in Chriſt*; and withall ſhewes the manner how he hath reconciled vs to himſelfe, *by not imputing our ſinnes vnto vs.* Here muſt needs be infinite loue and mercy in God, to forgiue ſo many thouſand ſinners as there are beleeuers, and ſo many thouſand ſinnes as euery beleeuer is guilty of, from the beginning to the end of the world: Here is infinite loue; And what is the ground of all this, that the Lord doth vouchſafe all this loue and mercie to beleeuers? why, it is altogether in Chriſt: and this the Apoſtle ſets out moſt ſignificantly in the firſt words, *God was in Chriſt perſonally*, there was the ſeat of his loue; and in Chriſt he loued vs, and in him he reconciled vs to himſelfe, not

imputing

imputing our ſins vnto vs; ſo that all Gods loue which he beares to vs, is in Chriſt Ieſus. *Epeſ.* 1. *verſ.* 6. *To the praiſe of the glory of his grace, wherewith hee hath made vs freely accepted in his beloued.* The Lord is very gracious vnto his children, he takes vs into his fauour, and ſets his loue vpon vs, vouchſafeth many kindneſſes vnto vs; and this is a glorious grace, that he vouchſafeth vs the glory of his grace. God magnifies and glorifies his grace exceedingly on vs: In what? In that he doth accept vs, ſaith the Apoſtle. It is a glorious and an admirable grace, that the Lord God being ſo great, ſo holy, and ſo glorious as he is, ſhould yet freely accept vs, ſuch poore, ſinfull, and baſe creatures as wee are: But what is the rule or ground of this, of all this glorious grace? *It is Chriſt Ieſus, It is in his Beloued*, ſaith the Apoſtle; for ſo it followes, *in his Beloued, that is, in Chriſt Ieſus*; He is the beloued Sonne of God. So that wee ſee from proofes out of the Scripture, that the point is cleere, That all the loue, grace and acceptance, that euer God ſhewes to true Beleeuers, it is in Chriſt Ieſus; it is rooted and grounded, and founded in the beloued Son of God, Chriſt Ieſus.

Reaſons.

The Reaſons are drawne from the Scripture too, and they are of two ſorts; ſome from our ſelues, and our owne eſtate; others from Chriſt: Firſt, from our ſelues; our Nature being corrupted, God cannot loue this Nature of ours, except he finde in it ſuch a perſon that is free and pure from this corruption, and that is Chriſt Ieſus alone; and therefore in him alone God loues vs: Our Nature is corrupted with ſinne, *Rom.* 3. 23. *All haue ſinned, and are deprived of the glory of God*: And God cannot loue, but hate ſinne and corruption. *Pſal.* 5. 4. 5. *Thou hateſt all them that worke iniquity, thou*

1

ſhalt deſtroy them that ſpeake lyes: God hates not only the worke, but the workers of iniquitie: We are ſo far from being beloued of God, that wee are hatefull to him of our ſelues; and therefore God cannot loue our Nature, except he find it in ſuch a perſon as is free from ſinne, and that is Chriſt alone. He tooke our nature vpon him. *Iohn* 1.14. *The word was made fleſh*: and hee alone was free and pure from ſinne, *Iſa.* 53.9. *Hee had done no wickednesse, neither was there any deceit in his mouth*: And therefore in him alone God loues vs.

Reaſon 2. The ſecond Reaſon is from Chriſt himſelfe, and that in many reſpects: Take him any way, in his nature, perſon, office, workes, doings, ſufferings, Chriſt Ieſus yeelds vs, not onely a cauſe, but an euident demonſtration thereof. I will giue you ſome taſte hereof: for to ſpeake of all, is infinite and impoſſible. Firſt, conſider Chriſt in his relation to God; and ſo he is the Sonne of God, *the onely begotten Son of God, Ioh.* 1.14. Therefore he is the ſeate of Gods loue. It is ſo betwixt the earthly Father and his onely Son: but if it ſhould faile in man, yet it cannot faile in God; for Chriſt is called the *Son of Gods loue, Col.* 1.13. Therefore he is the very loue of his Father: Therefore all they that are beloued of God, are beloued in him, or elſe they are not beloued. Secondly, conſider him in relation to vs; He is our head, we his body, *Col.* 1.18. and is not the ſenſe and motion of naturall life originally ſeated in the head, and deriued from the head to all parts of the body? and ſo it is betwixt Chriſt and vs in the ſenſe and motion of Gods loue, in our ſpirituall life; He is our head, and all our ſpirituall life is in him, and comes from him. *He is the Vine, and we are the branches, Iohn* 15.5. and what iuyce or nouriſhment ſoeuer is in the

branche

branches for naturall growth, it is first in the ſtocke or roote; ſo it is betwixt Chriſt and vs, what iuyce ſoeuer we haue to grow in grace, it is from this ſtocke, euen from Chriſt himſelfe. *He is the foundation, we the building*, 1. *Cor.* 3. 9. 11. And doth not the whole frame, weight, and coſt of the building reſt on the foundation? ſo the whole frame of Gods Church, and that grace and worth of euery beleeuing member, it reſts wholly on Chriſt the foundation. Thirdly, conſider Chriſt in the common relation hee beares to God and vs, and ſo he is our Mediator, and that not onely to God for vs, but from God to vs, 1. *Tim.* 2. 4. A Mediator generally receiues of the one partie, and conueyes it to the other; and ſo Chriſt receiues the loue of God, and conueyes it to vs: But this may be where the parties are equall; but here God and man muſt be mediated betweene: the parties are very vnequall; and therefore here is a further matter to be preſſed. If the King be diſpleaſed with the ſubiect, he that muſt mediate betwixt them and make the peace, muſt be ſuch a one as the King loues, and that ſo dearely, as that for his ſake he can be content to forgiue and loue the partie that hath offended him; and in this caſe, the loue ſhewed to the offender, is granted in his loue to the Mediator: So it is betwixt God and vs; wee haue diſpleaſed him, and therefore Chriſt our Mediator, hee muſt be ſo dearely beloued of God, that for his ſake God will be reconciled to vs; ſo that the ground of all Gods loue to vs is in Chriſt Ieſus. Yea here is yet a further matter, much more enforcing this reaſon; Here is ſuch a mediation, as the like is not found in the world againe; The Mediator is in both the parties betwixt whom he mediates, and both they are in him;

that is, God in Christ, and Christ in God; Christ in the faithfull, and the faithfull in him; and therefore there can bee no loue of God to vs but it must bee grounded on Christ.

Lastly, in respect of his absolute state in himselfe; for what saith the Apostle, *All the treasures of the wisedome and knowledge of God are hid in Christ*, Col.2.2.3? If all Gods treasure be in him, then the riches and treasue of Gods loue is in him too: *In him dwels the fulnesse of the Godhead bodily, verse* 9. If the fulnesse of the Godhead, then the fulnesse of Gods loue dwels in him: there is the ground, seate and residence of it; And therefore the ground of all the loue that God beares to vs, is in Christ Iesus.

*Vse.*1. The first Vse of this point, is for matter of confutation of too popish errours at once: namely, concerning the mediation of Saints, and the merits of man. Vnderstand this one point well, that Christ Iesus is the ground of all Gods loue to vs, and the multitude of mediators, and mans merits, will fall to the ground, euen as *Dagon* did before the Arke. Christ is the ground of Gods loue to vs; What need wee haue any other mediators? he onely brings vs into Gods loue and fauour, and none else can do it. So for mans merits, they cannot procure Gods loue; Christ merits all at Gods hand: If wee can merit any thing, it is eyther grace or glorie, and this wee cannot merit vnlesse we can merit Gods loue, and that we cannot doe, vnlesse we can merit Christ Iesus, who is the infinite treasure of God, for he is the seate of it; and if we will say that we can merit Christ, then we may say that we can merit Gods loue, else we can neuer doe it; and if we cannot merit Gods loue, then we can neither merit grace

nor

nor glory. I doe not hereby dis-hearten men from good workes, but from the pride of them: Do not thinke to merit any thing at the hands of God by them; all our merit is in Christ, for God loues vs only in him.

Vse. 2. First, shewing the wofull estate of those that are out of Christ.

The second Vse serues to shew vs the wofull and miserable estate of those that are out of Christ: and the blessed and happy estate of those that are in Christ. First, the wofull and miserable estate of those that are out of Christ; all that are without Christ, that is, that are not regarded of God in Christ, they are in a feareful taking: God loues them not; they may loue themselues, and the world may loue and applaud them, but God doth not loue them: When these profane wretches shall come to fawne on God in their priuate houses, by reading, praying, singing of Psalmes, &c. what will God say vnto them? Away, get you from me, you are not in Christ, I loue you not. If they come to Gods house to heare the Word, to receiue the Sacraments, to call vpon God with the assembly, or the like; what will God say to them? Get you hence, you are not in Christ, I loue you not: But when they shall come before Gods iudgement seate, and there make profession of their almes, deuotion, profession, formality in Religion, and the like; what will God say to them? Depart from me ye accursed, ye are not in Christ, I loue you not. In that day they shall feele and finde what it is to be destitute of Gods loue, & to be out of Christ; for the euerlasting wrath, and hatred, and curse of God shall be shewed vpon them to the vttermost. *Iob.* 3.39. *He that beleeues in the Sonne, hath euerlasting life*; and on the contrary, *he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.* They that

do

doe not beleeue and obey Christ, they are exposed to the wrath and hatred of God; it shall be their portion for euer. The Apostle, *Eph.*2.12. speakes of the *Ephesians* before their calling, and saith, that they were without hope, and without God in the world. He that hath not his part in Christ, hath no part nor portion in God, but onely as the Beasts or the Diuels haue, the maintaining hand of God, for life and maintenance: yea, but there is no sauing loue of God to them that are without Christ, but they are exposed to the curse and wrath of God! And let vs take hold vpon one particular, in that place for the present occasion; It is said there, *That they were strangers from the Couenant, &c.* You come here to receiue the Sacrament, the Seale of Gods Couenant, see therefore that ye haue faith in Christ, and be in Christ, and that you be reconciled to God in him, else you are strangers from this couenant, you haue nothing to do with this Seale, it concernes you not; therefore if you bee without Christ, get you hence, you are but Dogges and Swine in Gods estimation, these precious pearles, these holy things of God are not to be communicated vnto you, ye haue no part in these things.

Secondly, shewing the blessed estate of those, that be in Christ truely.

Secondly, this shewes the happy and blessed estate of all true beleeuers, that are truely in Christ, and that desire to be like vnto him. They haue a happie state, they haue true right and title to that loue which God beares to his dearely beloued Sonne, and to all the pledges and fruits of it: If we be in Christ, we are intitled to the beginning of Gods loue, his Election; for in Christ we haue our Election, *Ephes.*1.4. *He hath chosen vs in him before the foundation of the world, that wee should bee holy and without blame before him in loue.*

Secondly,

Secondly, in Christ wee are intitled to the renuing of Gods loue to vs in our redemption, for in him wee haue our redemption, *Col.*1.14. *In whom you haue redemption, by his bloud, &c.* Thirdly, in Christ we are intitled to the application of his loue in our Adoption, *Eph.*1.5. *who hath predestinated vs to be adopted through Iesus Christ, in himselfe, according to the good pleasure of his will.* Fourthly, if we be in Christ, we are intituled vnto the continuance of his loue to vs for euer, in our Sanctification, 1, *Cor.* 1.2. *Sanctified in Christ Iesus.* and *Ephes.*5.14. *Christ is our sanctification; he is full of grace and truth, Ioh.*1.14. Be thou in him, and thou shalt receiue fulnesse of grace: *Eternall life is in him,* 1. *Iohn* 5.11. Be thou in him, and thou shalt haue this life, *All the promises of God are Yea, and Amen in him,* 2. *Cor.*1. 20. they are his, and in him they are ours; they are made vnto vs in him, and they are performed and made good vnto vs in him. Againe, if we be in Christ, all Gods blessings are ours, *Ephes.*1. *Blessed be God, who hath blessed vs with all spirituall blessings in Christ.* Therefore if we be in Christ we are happy, whatsoeuer our state be in the world; If wee be in afflictions, being in Christ, he will helpe vs to beare them; if in temptations, he will strengthen vs against them; if we be fallen from God by our sinnes, if wee be in Christ, hee will raise vs vp againe, and renew our peace with God; if wee be in Christ, he will be all in all vnto vs; he will pacifie Gods wrath for vs, he will procure his fauour, abolish sinne, bring righteousnesse, deliuer vs from hell, and bring vs to heauen: Blessed men are we if we can rest on Christ Iesus, as our all-sufficient Redeemer and Saviour.

The third Vse teacheth vs therefore to labour to be *Vse.*3.

in Christ: But how shall I get to bee in him? why by faith; beleeue in him, as thy Sauiour and Redeemer, and then thou hast gotten to be in him: As euer thou lookest to haue any fauour, or any loue at the hands of God, get to be in Christ by faith. Yea, but is it in my power to get faith? I do not say it is in thy power, but yet thou must get it; it is thy duety to labour for it; and certainely if the Lord would not assist thee with his power, and inable thee to beleeue, hee would neuer command thee so often to beleeue in Christ. Not that all men generally shall or can beleeue, for this is against the reuealed will of God, for *all men haue not faith*; but that euery particular man and woman may comfortably and particularly conclude for him and her selfe, that certainely God will giue grace and power to beleeue, vpon the vse of the meanes, for this agrees with Gods reuealed will; the Commandements and Promises of God being tendred generally to all, and no exception can be found in the word against any one in particular. This the Diuell puts into the hearts of men, that when the Minister exhorts them to beleeue, and to get Christ; they reply they know not whether they can beleeue or no, or whether they were euer ordayned to beleeue or no: and thus the diuell keepes them at a bay all their life, that they neuer beleeue, nor indeauour to beleeue: But make thou no question whether thou canst beleeue or no, but vse the meanes, and indeauour to beleeue; for if thou dost not beleeue, thou shalt surely be damned: put it to the tryall, it may be thine endeauours may take effect, and then thou shalt surely bee saued. What madnes were it in thee, not to put thy selfe to the triall, by vsing the meanes? Many men haue beleeued vpon the

vſe of them, and why not thou? But thou wilt ſay, I cannot vſe the meanes at all: thou maiſt, at leaſt in outward conformity. But I cannot vſe them as I ſhould. I anſwer, doe it as thou canſt, doe thy beſt, and ſo put thy ſelfe and thine indeauours vpon Gods mercy, and humble thy ſelfe before the Lord for thy weakeneſſe, vntowardneſſe, and hardneſſe to beleeue.

The fourth Vſe teacheth vs the plentifulneſſe, infiniteneſſe, and abundance of Gods loue to Chriſt, that had loue enough in him for all the beleeuing world beſide: In him all the nations of the earth, the choſen and beleeuers, are bleſſed; in his loue they are loued; in his righteouſneſſe, all the beleeuers in the world are accounted righteous; in his worthineſſe, they are accounted and made worthy of life and ſaluation. This was infinite loue, that God poured on his head. As the Oyle on the head of *Aaron*, that runs down to the skirts of his cloathing: ſo Gods loue in Chriſt deſcends and runs downe on all the faithfull that now are, or euer ſhall be, to the worlds end. And therefore, firſt let vs conſider of it, and bleſſe God for it, that hath poured out ſuch infinite loue for the vſe and benefit of the Church: Thus the Apoſtle doth, *Epheſ.* 1.3. *Bleſſed be God, who hath bleſſed vs with all ſpirituall bleſſings in Chriſt:* Secondly, let vs conſider it, and magnifie, and honour the Lord Ieſus Chriſt, that is capable, worthy, and that is the ſtorehouſe of ſuch an infinite treaſure; ſo doth the Church in the *Cant.* 1.2. *Thy name is as an oyntment poured out, &c.* *Vſe.* 4.

Thirdly, conſider it, and reioyce in it for thy ſelfe, that thou art a true beleeuer, and that thou haſt thy part and portion in this ouer-flowing loue of God, for thy acceptance and ſaluation, *Epheſ.* 2.3.4.5. *God*

that is rich in mercy, through his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace yee are saued. The Apostle would haue vs to reioyce in this, that God so loued Christ, that in him hee hath raised vs vp from the state of sinne, to the state of grace and saluation.

Vse.5. Fiftly, is Christ the ground of Gods loue to vs? then this commends vnto vs the wonderfull loue that God beares to his Church in Christ Iesus: First it is a most tender and affectionate loue; Secondly, it is most holy; Thirdly, it is most perfect; Fourthly, it is vnchangeable; Lastly, it is most comfortable. First, it is a most tender loue and affection that God beares to vs in Christ; the bowels of our Lord Iesus Christ are marueilous deare, tender, and precious to God; and therefore the loue that God beares to vs in the tender bowels of his owne blessed Sonne must needs be marueilous deare, tender, and affectionate, *Zach.*2.8. *Hee that toucheth you, toucheth the apple of mine eye:* Why are wee so tender to God? Why? because he tenders vs in the tender bowels of Iesus Christ. Secondly, it is a most holy loue, our most holy God loues vs in his most holy Sonne Iesus Christ, *that holy one of God.* God doth not loue vs as many a wicked Father loues his childe, in his euill and wanton courses; no, that is prophane and carnall loue; but hee loues vs with a holy loue in Christ: so farre as wee are washed from our sinnes in the bloud of Christ, and as we be made conformable vnto Christ, so farreas wee deny our selues, and dye to sinne, and rise againe to newnesse of life. Thou that goest on in thy sinne, neuer dreame that God loues thee in Christ, except thou hast crucified the flesh with the lusts; they that haue their part of

Gods

Gods loue in Chriſt, they crucifie the fleſh.

Thirdly, then this loue of God to vs in Chriſt, is a moſt perfect loue, *Iob.* 17.23. God loues vs with the ſame loue wherewith he loues Chriſt, and therefore it cannot but bee a moſt perfect loue; If God ſhould loue vs in our ſelues, it would bee a very imperfect loue, not worthy God; becauſe all the louely graces in the beſt of vs are ſtained with many imperfections; and therefore God takes vs, and ſets vs into Chriſt, forgiues all our ſinnes in his death, and couers all our vnrighteouſneſſe with his righteouſneſſe, and ſo beholds vs, and loues vs in him with a perfect loue; and if we haue not this perſwaſion, we ſhall neuer come to haue any true peace in our conſciences. Fourthly, if God loue vs in Chriſt, then his loue to vs is moſt vnchangeable and vnmoueable: it is grounded and built on a Rocke, and the Rocke is Chriſt Ieſus, and therefore can neuer be moued, but ſtands faſt for euer: If any thing can alienate Gods loue from Chriſt Ieſus, then it may alienate his loue from vs; If nothing can remoue his loue from Chriſt, then nothing can remoue it from vs; and let ſinne and Sathan and all our enemies, bodily and ſpirituall, ſtand vp and ſay what they can do againſt vs: Can you draw vs from the loue of God? we will put you hard to it: well, do your worſt: Can you draw the loue of God from Chriſt? if you cannot, (as wee are ſure you cannot) then you cannot draw it from vs; for it is grounded in Chriſt Ieſus. Laſtly, if God loue vs in Chriſt, then this loue of God to vs is a moſt ſweete and comfortable loue; and that in all the former reſpects; becauſe it is a tender loue, a holy loue, a perfect loue, and an vnchangeable loue; yea, but eſpecially in this reſpect, becauſe it

is in Christ Iesus. The very name of Gods loue is very sweete and comfortable vnto vs; but when the nature of it is tendred vnto vs, in the name and person of Iesus Christ, it is much more sweete and comfortable vnto vs: To bee sorted with Christ in any state whatsoeuer, is very comfortable to the beleeuing soule; to bee in afflictions and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods children; Who would not thinke themselues happie to be ioyned with Christ in any of these? Yea, but to be sorted with Christ in the bosome of God, in the loue of God; that God should loue vs in Christ Iesus, yea, & with the same loue wherewith he loued Christ Iesus: Here is the comfort of all comforts, and the fulnesse of our consolation.

Vse.6. The last Vse teacheth vs, that as God loues vs in Christ Iesus, and measures forth all his proceedings to vs in him; so must we do to God againe; If we doe any thing to God, doe it in Christ; If wee beleeue in God, let vs beleeue in him through Christ; If we pray to God, let vs pray to him in Christ; If we loue God, let vs loue him in Christ; If we obey God, let vs obey him in Christ; If we worship God, let vs worship him in Christ; *Whatsoeuer we doe in word or deede, let all be done in the name of our Lord Iesus Christ*, Col. 3, 17. else it is abominable to God; *our spirituall sacrifices are acceptable to God only in Iesus Christ*, 1. P. 2. 5. Again, is Iesus Christ the ground of all Gods loue to vs? then let the ground of all our loue to God, to the faithfull and to the creatures, be setled in Christ: Doth God loue thee onely in Christ; and canst thou not loue where thou seest Christ? or darest thou loue where thou dost not see him? Seeing God loues where he sees Christ, and

loues not where hee ſees not Chriſt: learne his example, and frame thy loue to his loue. Let vs loue the creatures of God in Chriſt, the children of God in Chriſt; let vs loue the ordinances of God in Chriſt; let vs loue God himſelfe in Chriſt, and whatſoeuer we doe in the ſeruice of God, let it bee done in Chriſt; whatſoeuer wee doe in word or deede, let all bee done in the name of our Lord Ieſus Chriſt. Yee come now to receiue the Sacrament of the Lords Supper, then walke by this rule in receiuing; Let vs do all that wee doe herein, in the name, faith, loue, power, and mediation of Chriſt; Let vs receiue it in Chriſt: as God giues it to vs for the loue hee beares to vs in Chriſt, ſo let vs receiue it for the loue of Chriſt, with a true purpoſe to ſerue God all our life; and let vs bewaile our ſins, and know that all our worthineſſe is in Chriſt; and therefore let vs receiue it in the worthineſſe of Chriſt, beleeuing that God will make it effectuall to our ſoules in him: And ſo receiuing it, and doing all we do in it, in the name of Chriſt, we ſhall receiue it with glory to God, and comfort to our owne Soules.

The fourth SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded, (or I am ſure) that neither death, nor life, nor Angels, &c.

AS the Lord hath bin pleaſed to enable vs, wee haue entred into the handling of theſe *verſes*, and ſhewed the dependance of them with the former,

former, and the meaning of the ſeuerall tearmes of words that the Apoſtle declares himſelfe vpon: then I laid you downe ſeuen heads, whereunto the whole force of the Apoſtles ſpeech might bee reduced; the firſt was implyed, and that was, that there is a communion betwixt God, and all true beleeuers. Secondly, the Apoſtle ſhewes the bond of this communion, and that is the loue of God. Thirdly, he ſhewes the ground of this communion, and of the bond of it, and that is Ieſus Chriſt. Fourthly, the Apoſtle declares the neere intereſt that the faithfull haue to Chriſt, by a note of ſpeciall reference, *our Lord*. And this is the point wee are now come vnto, and if God ſhew vs ſtrength in weakeneſſe, it ſhall bee our meditation at this time.

Doctrine

Chriſt Ieſus our Lord. The Doctrine hence is this: That there is a very neer & ſpeciall reference betwixt Chriſt Ieſus and all the faithfull, whereby he is intereſſed in them, and they in him; *He is our Lord*, ſaith the Apoſtle, and conſequently we are his ſubiects and ſeruants: for this is a tearme of mutuall relation, intending his right in vs, and ours in him; his ſuperioritie ouer vs, and our ſubiection vnto him; He is our Lord, and we are his ſubiects and ſeruants. According to our manner, wee will ſpeake ſomewhat of this by way of Explication: and therein we are to conſider of two things: Firſt, of the Title, *Lord*. Secondly, how it doth ſute with the preſent purpoſe of the Apoſtle. First of the Title, *Our Lord*, or the *Lord* of the faithfull, or the *Lord* ouer his Church: *Chriſt is our Lord.* A *Lord*, is a name both of honour, & alſo of authority, and power: therefore when the Apoſtle ſaith, *Chriſt Ieſus our Lord*; we muſt vnderſtand that he is the owner, and alſo the guider and ruler of the faithfull: he gouernes vs by his

Explication.

Lawes,

Lawes, and guides vs by his Spirit, and keepes vs in his protection, and imployes vs in his ſeruice: The Lordſhip of Ieſus Chriſt ouer the Church, or ouer the faithfull, is to be conceiued vnder theſe tearmes; Firſt, that he is our ſpeciall Lord; Secondly that he is our ſpirituall Lord; Thirdly, that he is our ſauing Lord; and fourthly, that he is our abſolute and onely Lord. Firſt, Chriſt is our ſpeciall Lord; God the Father, and God the holy Ghoſt, as well as God the Sonne, is our Lord; and yet there is but one Lord, as there is but one God: but this is in a generall ſenſe. But Chriſt is our Lord, not onely in reſpect of the Godhead, as the other perſons are, but in a ſpeciall manner, as he is our Mediator, *Acts* 2.36. *God hath made him both Lord and Chriſt:* that is, God hath put this office and honour vpon him, God hath appointed him to be our Lord, in a ſpeciall manner, as he is our Mediator. Secondly he is our ſpirituall Lord; he is not the Lord of our bodies onely, but of our ſoules and our conſciences; and this Lordſhip which he hath ouer vs, he exerciſeth not in any worldly State or outward pompe, but in a ſpirituall State, as a heauenly Lord, *Ioh.* 18.36. *My Kingdome is not of this world*; as who ſhould ſay, *I am a King*, but not an earthly King, a Lord, but not a worldly Lord; but I am a ſpirituall *King*, and an heauenly *Lord*. Thirdly, he is our *ſauing Lord*, he is the *Lord* of the whole world; of the wicked, as well as of the faithfull in a generall ſenſe: but to them he is a deſtroying *Lord*, to vs he is a *ſauing Lord*. 2. *Pet.* 3.18. *And grow in grace, and in the knowledge of our Lord and Sauiour Ieſus Chriſt*; Chriſt is our Lord, as hee is alſo our Sauiour; and that not onely with a temporall ſaluation, to ſaue vs temporally, for ſo, as the Prophet ſpeakes, *he ſaues*

both man and beast; but as our eternall Sauiour, to giue vs euerlasting saluation both in grace and glory. Fourthly, he is our absolute and onely Lord, ruling vs meerely by his owne will, freeing vs from all forraigne powers and authority whatsoeuer: If any creature haue any Lordship or authority ouer vs, as Kings, Princes, Magistrates, Parents, and Ministers haue, it is as subordinate to our Lord Iesus Christ; and whatsoeuer they doe to vs, they must doe it as vnder him; and whatsoeuer we doe to them, we must doe it as vnto Christ, *Col.* 3.23.24. *whatsoeuer yee doe, doe it heartily, as vnto the Lord, and not men, knowing that of the Lord yee shall receiue the reward, for yee serue the Lord Christ*: It is in him, and by him that they rule ouer vs, and it is in him, and for him, that wee doe seruice to them, for so is the rule in that place.

The second point for Explication is, how this Title sutes here with the present purpose of the Apostle: Surely it sutes very fitly with it, for it is a point very materiall to the cause in hand, that is, to proue the stabilitie of the faithfull in the state of grace: For some happely might obiect and say; What if the loue of God bee set vpon vs in Christ? how come wee to fare the better for it? Yes, saith the Apostle, the same Christ in whom God loues vs, is himselfe our Lord, and wee are his seruants, and therefore his care and respect for vs is such, that looke whatsoeuer loue God doth intend and beare to vs in him, himselfe being our Lord, will faithfully manage the same at all times, for our best safety and greatest good. The Apostle had named mightie aduersaries, as *Death, Life, Angels, &c.* and for our better encouragement against them all, he sets out our Captain & Deliuerer in a high & glorious title:

title: He is a *Lord*, and therefore farre aboue all our enemies; he is *our Lord*, and therefore can and will deliuer vs from them all.

Wee come to the proofes: There is nothing more frequent in the New Teſtament than this, that Ieſus Chriſt is called our Lord: & no maruel; for this is the very ſumme of the Goſpel: the Apoſtle makes it to be ſo, *Rom.* 1.1.3. *Paul an Apoſtle of Ieſus Chriſt, called to be an Apoſtle, put a part to preach the Goſpell of God: Concerning his Son Ieſus Chriſt our Lord.* I will onely ſerue my ſelfe vpon ſuch places of Scripture, where Chriſt is called our Lord in ſome ſpeciall ſignificancy, that is, with ſome ſpeciall reference to ſome notable worke, whereby hee hath ſhewed himſelfe to bee *our Lord*, 1. *Cor.* 8,6. *Vnto vs there is but one God, euen the Father, of whom are all things, and wee in him, and one Lord Ieſus Chriſt, by whom are all things, and we by him:* He had ſhewed before, that there are many Gods, and many Lords to others; but to vs, that is, to the faithfull, *there is but one God and Father, and one Lord Ieſus Chriſt.* Marke how ſignificantly the Apoſtle applies this Title, *Lord*, to *Ieſus Chriſt*, in reſpect of the *Soueraigne Lordly* power he hath ouer all things, eſpecially ouer the faithfull. Chriſt Ieſus hath ſupreame authority ouer all things; all things are by him, and we by him; and therefore he is *our Lord*, and our *onely Lord*; *we haue but one Lord. Rom.* 7.25. *I thanke God, through Ieſus Chriſt our Lord.* The Apoſtle had complained before of the bitter combate which hee felt within himſelfe, betwixt the fleſh and the ſpirit; and finding himſelfe ouer-matched with the luſts of the fleſh, in the 24. *verſe*, he cryes out for helpe, *Oh wretched man that I am, who ſhall deliuer mee!* and preſently hee thinkes

Proofes.

vpon Ieſus Chriſt *our Lord*, and vpon him he ſets down his reſt, *I thanke God, through Ieſus Chriſt our Lord*: as if hee ſhould ſay, It is *Ieſus Chriſt our Lord*, that hath appointed me to this combate; and it is *Ieſus Chriſt our Lord*, that giues mee ſtrength in the combate; It is *Ieſus Chriſt our Lord*, that in due time will deliuer me, and giue me victory in this combate; though I bee ouermatched with theſe enemies, yet he will ouermatch them. Who ſhould a man flye to in his diſtreſſe, but to his *Lord*? So the Apoſtle here flyes to *Chriſt Ieſus*, as to his *Lord*, 1. *Cor.* 15. 57. *Thankes be vnto God, who hath giuen vs victory through our Lord Ieſus Chriſt*; The Apoſtle ſpeakes there of Chriſt and of his Reſurrection from the dead, whereby he hath ouercome death; not for himſelfe onely, but for the faithfull, and in that reſpect, he calls him *our Lord*: For wherein did euer Chriſt Ieſus ſhew himſelfe more plainely to bee the *Lord*, than by his Reſurrection? And wherein may he *Lord* it more, than in giuing his ſubiects and ſeruants victory ouer Death & Hell, and all their enemies? To proceede yet a litle further in the proofe of this point, according to this generall proportion of Chriſt being our *Lord*, that is, The *Lord* of all the faithfull; we ſhall finde that particular beleeuers haue laid particular claime to Chriſt, euery one of them, as to *his Lord*, *Luk.* 1. 43. *And whence commeth it that the mother of my Lord ſhould come vnto me?* A ſtrong faith in a weake woman, to confeſſe *Chriſt Ieſus* to bee *her Lord*, euen whileſt he was in his mothers wombe; *My Lord*, that came down from heauen for me; *My Lord*, that tooke fleſh of the bleſſed Virgine, my neere and deare Kinſwoman, euen for my ſake, to redeeme me. *Iohn.* 20. 13. *They haue taken away my Lord, &c.* She ſpeakes it as a woman

woman weeping and mourning, but not out of a womaniſh paſſion, but out of a ſpirituall and heauenly affection: *My Lord*, that hath forgiuen me ſo many ſins; *My Lord*, that hath caſt out ſeuen diuels out of mee; *My Lord*, that hath ſtood it out manfully on the Croſſe, againſt all the powers of darkeneſſe, for the redemption of my poore ſinnefull ſoule: *Oh they haue taken him away, and I know not where they haue laid him.* If I could tell where they haue laid him, I would ſurely go to him; I would goe through thicke and thinne, that I might enioy my Lord, but alaſſe, *they haue taken away my Lord. Iohn* 20.28. *My Lord and my God*; It is the ſpeech of *Thomas*, hee ſaw in our Sauiours hands the print of the nayles, whereby hee was taſtened on the Croſſe, and in his ſide he ſaw the wound of the Souldiers Speare, and vpon ſight thereof, he cryes out, *My Lord* and my God, as who ſhould ſay, Oh *my Lord*, theſe wounds thou haſt receiued for my ſinnes and tranſgreſſions; *Oh my Lord, &c.*

The Reaſons: Firſt, Chriſt is our Lord, becauſe he made vs; Euery free agent is Lord and Maſter of the worke of his owne hands: He made vs, therefore hee is our Lord, *Col.* 1.16. *By him all things were made*; Yea, but ſo he is the Lord of the wicked, he made them too; yea, but he is our ſpeciall Lord; he made vs not only to be creatures, which is common to the wicked, but to be new creatures, which is peculiar to the faithfull onely, 2.*Cor.* 5.17. *If any man be in Chriſt, let him be a new Creature.* Hee transformes and new moulds vs, and makes vs new creatures if we beleeue in him: Our Lord Chriſt, as he makes vs creatures, ſo he makes vs new creatures; Chriſt Ieſus hath made vs both creatures and new creatures too, and therefore hee muſt *Reaſon.* 1.

needs be our absolute and speciall Lord.

Reason. 2. Secondly, he is our Lord, becauſe wee were giuen to him of God, *Ioh.* 17.6. *Thine they were, and thou haſt giuen them me.* God hath giuen vs to his Son Chriſt, and therefore wee are his in the beſt and ſureſt right that may be. What better right can we haue, than to that which is giuen to vs freely? And marke in what tearmes God hath giuen vs to Chriſt, and by what right we are Chriſts; *Thine they were, and thou haſt giuen them me.* In the ſame propinquity that we were Gods, in the ſame propinquity wee were giuen vnto Chriſt; but we were Gods as he is our Lord, & therefore we are Chriſts ſo too: And marke further here, how he ſhewes himſelfe to be their Lord, and they to be his ſeruants: *I haue declared thy word to them*, that is, I as their Lord haue ſet them their taske, what they muſt doe, that they may be ſaued; *And they haue kept thy Word*, ſaith our Saniour, that is, as good and faithfull ſeruants to their Lord, they haue followed my direction.

Reaſon. 3. Thirdly, he is our Lord, becauſe he hath deliuered vs from all our enemies, *Sinne, Sathan, &c. Luk.* 1.71. A temporall deliuerer from a temporall bondage, deſerues iuſtly to be Lord ouer thoſe whom he doth deliuer: and this the Law and light of Nature taught among the Heathen; for looke who it was deliuered another from any bondage, his Lord hee was: Our Lord Ieſus Chriſt deliuered vs from the ſpirituall and eternall bondage and ſlauerie of Sinne, Sathan, Curſe, Death, Hell, and Eternall damnation; And therefore he muſt needes be our Lord much more. And this Reaſon may be yet further confirmed, if wee conſider the intendment of Chriſt in our deliuerance, and that was

that

that we his ſeruants *might ſerue him all the dayes of our life. Luk.* 1.74. Fourthly, he is our Lord, becauſe hee hath bought vs, 2. *Pet.* 2.1. *Denying the Lord that hath bought them.* Naturall reaſon teacheth vs this. Shall not a man be Lord of that he hath bought, and truely and dearely paid for? But Chriſt hath bought vs, and paid dearely for vs, not ſiluer and gold, but his owne precious bloud; therefore hee hath moſt ſoueraigne right ouer vs, as our Lord, and wee are moſt ſtrictly bound to him as his ſeruants. It is the Apoſtles reaſon in 1. *Cor.* 6.20. *Yee are bought with a price; therefore glorifie God in your bodies, and in your ſpirits, for they are Gods.* *Reaſon.* 4.

This doctrine is full of vſe: the firſt vſe is, concerning Chriſt himſelfe.; the ſecond is, concerning vnbeleeuers; and the third is, concerning the faithfull.

The firſt Vſe is concerning Chriſt himſelfe, *He is our Lord*: This is an euident proofe of his Godhead; *he is our Lord*, and therefore our God: Chriſt is ſometime called *the Lord*, and that intends his Soueraigne power and authority ouer all things; ſometime *our Lord*, and this intends his Soueraigne power and ſupreame authority ouer the Church, euery way the name *Lord* prooues him to be God: For to haue Soueraigne power, and ſupreame authority ouer all things, or ouer the Church, cannot bee giuen to any but to God: Remember the tearmes before mentioned, vnder which wee are to conceiue Chriſt to bee our *Lord*, and euery one of them will neceſſarily conclude, that Chriſt our *Lord* is Chriſt our *God*. Firſt, hee is our ſpeciall *Lord* as hee is our Mediator, and hee muſt be God as well as man, that he may be Mediator betwixt God and man. Againe, he is our ſpirituall *Lord*, he is *Vſe* 1.

Lord

Lord ouer our ſoules and conſciences, and a conſcience well rectified acknowledgeth none ouer it but God. Againe, hee is our *ſauing Lord*, and none can challenge this but God himſelfe: Saluation belongs to God alone. Laſtly, hee is our abſolute *Lord*, to bee obeyed without queſtioning, without controule, and without reſiſting, in all things whatſoeuer hee commands: and this none can challenge but God onely. I hope there is none here preſent, that will eyther deny, or doubt of Chriſts Godhead: but there are many of vs that in prayer and conference, name Chriſt our *Lord*, but yet neuer thinke of his Godhead, which is the life of his Lordſhip, both in himſelfe, and vnto vs: *Chriſt Lord*, without *Chriſt God*, is no *Lord* at all.

Vſe. 2. The ſecond Vſe is concerning the wicked and vngodly vnbeleeuers. If Chriſt be our Lord, that is, the Lord of the faithfull, and of his Church; then the wicked and vnbeleeuers haue nothing to do with him, that is, as a ſauing Lord: What a deſperate, wretchleſſe, and wofull caſe are they in? Ieſus Chriſt is none of their Lord to ſaue them, nor they are none of his ſeruants; they yeeld him no homage or obedience, and therefore can expect no comfort nor ſaluation from him: Conſider both their life and their death: In their life they goe vp and downe doing their owne wils, and not Chriſts will, neither are they ruled by his Lawes, but like Lordleſſe and Maſterleſſe men, they go about, ſaying, *what Lord ſhall controule vs?* If they doe ſerue, or be ruled by any Lord at all, it is the Diuell, his word is their Law, they are ruled by his will, and are at his becke: let him bid a wicked man ſweare, or lye, or prophane the Sabbath, bee drunke,

ſteale,

ſteale, &c. ſtraightway he will doe it, hee is led by the Diuell, at his will, 2 *Tim.* 2. 26. as the Apoſtle ſaith: Oh, that the faithfull would and could performe ſuch true ſeruice to their Lord Ieſus Chriſt, as theſe doe to their Lord the Diuell! It is a foule ſhame to vs that we yeeld not ſuch true ſeruice to Chriſt, as they doe to their Lord the Diuell; and it is a foule ſhame in them, that they yeeld ſuch true ſeruice to the Diuell. So at their death, when they are on their death beds, doe they pray? no, ſaith *Iob, the wicked pray not at all times*; No, they curſe, and rage, and deſpaire, or at the beſt they are like to *Naball*, their hearts are dead as a ſtone within them, there is no ſpirituall life nor comfort in them; they haue neuer a Lord in heauen to commit their ſoules vnto; but the Lord whom they ſerued in their life, the Diuel, ſtands by them ready at their death to carry away their ſoules to hell, when they part from their bodies, as he did the rich mans, and then this curſed Lord and Maſter that ſet them on worke, and to whom they haue done ſuch true ſeruice here, ſhall truely pay them their full wages in euerlaſting torments: They haue ſinned with the Diuell and his Angels here, and therefore it is iuſt with God to giue them their part and portion, and to damne them with the Diuell and his Angels for euer: And then this our Lord Ieſus Chriſt, whom they neglected and oppoſed in their life, and would not acknowledge to be their Lord, he ſhall ſhew himſelfe to bee a mighty Lord againſt them, and then hee ſhall exerciſe his Lordly power and authority ouer them in wrath and vengeance, to their eternall condemnation. And then the very thought of the Lord Ieſus ſhall bee as terrible to them, as the torment they endure, to thinke that Chriſt

should come downe from heauen to saue them, and that they should be such wretches to serue the Diuell rather than him.

Vse.3. The third Vse is for the faithfull; this toucheth them in many respects. First, here is the honour of the faithfull, in that they serue this great Lord; Christ Iesus is their Lord, and they his Seruants. When sundry Ambassadors meete together from sundry places, in a strange Country, he that serues the greatest Prince amongst them, hath the precedencie of place and honour before the rest, because hee serues the greatest Lord: Wee all liue here as Seruants to Kings, or Nobles, or Magistrates, or Masters; but the faithfull, howsoeuer they serue other Lords, yet their spirituall Lord is the Lord Iesus Christ, and by how much he is greater than other Lords, so much the more is their honour aboue all other Seruants whatsoeuer: It was that which the Apostle *Paul* and other of the Apostles boasted of, and so much comforted themselues in, as we may see in their Epistles, that they were seruants to this Lord: *Paul* a *Seruant* of Iesus Christ: *Iames* the *Seruant* of Iesus Christ, and so others. A man when he sends an Epistle, graceth himself with the greatest title he can, the Apostles grace themselues in their Epistles with this title, the *Seruants of our Lord Iesus Christ*, as the greatest title they can haue; Nay, the very Angels in heauen take delight & comfort in it, *Reu.* 22.9. *I am thy fellow seruant*, (saith the Angell to *Iohn*) *the seruant of the Lord Christ as well as thou.* Some thinke it a shame to be counted Christs Seruants; What? shall wee be ashamed of that which is our greatest glorie and honour with God? God forbid: In trouble, and in persecution, let vs acknowledge him to be our Lord, that will

will giue vs full content both in grace and glory. Let carnall and prophane worldlings reproach vs, (as in these dayes it is too common) that we are too precise, and that we are zealous for the Lord of hosts, that wee make conscience of our wayes, and that we keepe our selues from the corruptions of the times, and that wee will not runne with them into excesse of riot; this is the scandall of the Crosse in these times, that the faithful will not company and symbolyze with the wicked in their sinnes: No, wee will not serue your sinnes, we serue the Lord Iesus Christ, and if you reproach vs for it, we will weare that reproach as our Crowne: The glory of the wicked is their shame: but the shame that the wicked lay vpon vs, is our greatest glory; though this be a shame with men, yet it is honour with Christ, he will take knowledge of vs as his Seruants.

Secondly, this is matter of comfort to Gods children; and they stand in great need of comfort in these vncomfortable times; why this, That Christ is our Lord; if we be sure of that, it will support and cheere vp our hearts in all our distresses, against desertions of men; when men, when friends, yea, when our Parents forsake vs, our Lord Christ will neuer forsake vs, *Psal.* 27.10. *Though my Father and Mother should forsake me, yet the Lord would gather me vp.* It comforts vs against all oppositions of men; they are many, great, and strong, they rage, and plot, and they band themselues together against the Lord, and against his Christ, but yet here is our comfort, hee that dwelleth in heauen shall laugh, our Lord shall haue them in derision, *Psal.* 2.2.4. So it may comfort vs against all our wants; Christ is our Lord, and therefore wee shall want nothing, *Psal.* 23.1. *The Lord is my Shepheard, I shall not*

want. Againe, it may comfort vs againſt weakeneſſe and infirmities: Chriſt is our Lord, and his grace is all-ſufficient for vs, as the Apoſtle ſaith, 2. *Cor*. 1. 9. Again, it may comfort vs againſt all dangers preſent, imminent, and future. *Chriſt is our Lord, therefore we will not feare, The Lord of hoſts is with vs, the God of Iacob is our refuge, Pſal*. 46. 1. 2. 3. So it may comfort vs againſt all Sathans temptations, the fierceſt, greateſt, and fearefulleſt that Sathan can aſſault vs withall. Chriſt is our Lord and Maſter, and can a Lord or Maſter ſee a faithful Seruant of his, wronged and oppreſſed by his enemie, and not ſtretch forth his hand to helpe and reſcue him? If men will, yet our Lord Chriſt will not, nor cannot, but the more fiercely we are aſſaulted by our enemies, the more ready will he be to helpe vs. Therefore in the depth of temptation, retire thy ſelfe to this ſure Hold, to Chriſt, as to thy Lord, and ſay vnto him, Oh my Lord, ſeeſt thou how I am oppreſſed with thy enemie and my enemie? Wilt thou ſee mee trodden vnder feete? Vp Lord, I pray thee, fight for me, ſuffer not my ſoule to be a prey to ſuch a curſed enemie. And ſurely if thou doeſt thus, the *Lord* will bee very readie to heare thee; *and the God of peace will tread Sathan vnder thy feete ſhortly*. Laſtly, it may comfort vs againſt death it ſelfe: whoſoeuer thou art that haſt ſerued the *Lord Chriſt* in truth in thy life, thou maiſt boldly put thy ſelfe vpon him, as thy *Lord* at thy death; he whom thou haſt ſerued all thy life, will ſurely comfort thee at thy death, and in death, and after death: therefore be not diſcouraged at death; it is terrible and fearefull to nature, but let vs arme our ſelues for it before hand: let vs before hand goe to Chriſt, and let him be our *Lord*, and then we may ſay to our ſoules at our death;

O my

O my ſoule, thou haſt ſerued the *Lord Ieſus Chriſt* thus many yeares, be not now affraid to go to thy *Lord* and maſter home to his owne houſe: and we may turne to the *Lord* and ſay, *Oh my Lord*, thou haſt beene my protector many yeares, now *Lord* helpe mee, for now I ſtand in more neede of thy helpe than euer I did before: *Lord*, receiue my ſoule now into thy mercifull hands. And if thou doſt thus, aſſure thy ſelfe thou ſhalt not be more ready to commend thy ſoule to him, than he will be ready to receiue it into his hands.

The third Vſe is for matter of duety, teaching vs, that ſeeing Chriſt is our *Lord*, we muſt carry our ſelues to him, as to our *Lord*, in all duety, as good and faithfull ſeruants; hee that doth ſo, is the right ſeruant of *Ieſus Chriſt*, the true and ſound Chriſtian. The dueties we are to performe to him are many, wee will reduce them to theſe two heads: *Doing* and *Suffering*. In both theſe we muſt conforme our ſelues to Chriſt as to our *Lord*. In *doing*; Firſt, if *Chriſt* be our *Lord*, wee muſt beleeue in him, truſt in him, and reſt vpon him. *Iſa.* 26.4. *Truſt in the Lord for euer, for in the Lord God is ſtrength for euermore*: and therefore let vs be confident in him, and rowle our ſelues vpon him, and know whom it is that wee haue truſted, and hazzarded our ſoules vpon. Let vs truſt in the *Lord*, when wee ſee nothing in the world but deſolation; he is a *Lord*, and therefore can doe for vs what he will; and hee is our *Lord*, and therefore hee will doe for vs what he can: And if he can doe for vs what he will by his abſolute power, and will doe for vs what hee can of his meere grace and goodneſſe, why ſhould wee not beleeue in him, and reſt vpon him both in life and death? *Vſe.* 3.

Secondly, if he be our *Lord*, then we muſt reuerence

him as our *Lord*. *Mal.*1.6. *If I bee a Lord, where is my feare? Psal.*2.11.12. *Serue the Lord in feare, and reioyce in him with trembling. Kisse the Sonne, &c.* Let vs therefore reuerence him in his Nature, Person, Word, Ordinances, in our hearts, liues, and in all our courses: Let his feare be alwayes before our eyes, that we may neuer sinne against him. It is a fault to be taxed in many Christians, that they come to the Word, and to the Sacraments with litle reuerence to God, none at all to man: God will bee honoured with an orderly zeale.

Thirdly, if Christ be our *Lord*, then we must loue him as our *Lord*, *Deut.*6.5. *Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule.* Our loue must bee such to him, as his loue was to vs, that is, not cold or little, but maruellous great; so that hee shed his bloud for vs. Hath our *Lord* loued vs thus dearely, to lay downe his life for vs? then let vs loue him as dearely; let vs lay downe our liues, if we be called to it, for him.

Fourthly, if Christ be our *Lord*, wee must imitate him, *Iob.*13.13,14. *Ye call me Lord and Master, and yee say well, for so I am; if I then your Lord and Master haue washed your feete, ye ought also to wash one anothers feete:* and verse 15. *For I haue giuen you an ensample, &c.* Thus we should imitate Christ in loue and humilitie, and other graces: we are much wanting in these duties now in these dayes; but if Christ be our *Lord*, we must shew our loue and humility as Christ did, thinke scorne of nothing that is to bee done for the children of God: Euery seruant will follow his *Lord*, if it bee but in an ill fashion; then let vs imitate Christ in his *graces*, and conforme our selues to his fashons.

Fiftly,

Fiftly, if Christ be our *Lord*, wee must serue and obey him as our *Lord*, we must do what he commands, and nothing else, and we must doe it as he commands it to be done, and wee must leaue vndone that he forbids: we must not be seruants to men, (we must serue other Lords as vnder our *Lord Christ*, and in his name) much lesse must we serue our own lusts, or the world; Christ is our *Lord*, and we will serue him, and not the world, nor our owne sinfull lusts.

Secondly, in our sufferings we must conforme our selues to Christ: Let vs know for certaine that wee must looke for affliction. *The seruant is not aboue his master, Mat.* 10.24. It is the niceneſſe of many Christians, that their finger must not ake, they must not endure one temptation, they would faine flye from afflictions; but wee must looke for them: Did Christ go from the Crosse to heauen, and shall not we go the same way? wee must take vp our Crosse and follow him. Secondly, as we must looke for them, so we must carry our selues with patience as he did in them, who when he was reuiled, reuiled not againe, when he suffered, he threatned not, &c. 1. *Pet.* 2.23. *Leauing vs an example* (saith the Apostle) *that wee should follow his steps, verſ.* 21. And therefore let vs labour to bee patient in the least affliction, for hee is thy *Lord* that puts thee to it. And let them be our own afflictions, & then we shall the better beare greater afflictions, & Christs afflictions. Christ ware a Crown of thornes, and was strook vpon that Crown to adde affliction to his afflictions; so we must look for many thorns, many afflictions, and for affliction to be added to affliction: But yet be of good cheere, Christ will recompence all with a Crowne of glory. Let vs apply this to the Sacrament:

We

We come here to the Lords Table, this is a great honour to vs, therfore let vs be thankfull for it: Secondly, let it comfort vs, that if we come in repentance, we ſhall haue our comfort ſealed vp vnto vs, to our hands, to our mouthes, and to our hearts. Againe, we profeſſe Chriſt to be our *Lord*, then let vs examine whether we feare him, loue him, and obey him as our *Lord*. Alaſſe, we muſt all confeſſe we come ſhort in theſe duties; let vs acknowledge this vnto him, and let vs ſay, *Lord*, though we deſerue not to be thy ſeruants, yet thou art our *Lord*; and let vs come with more faith, and feare, and loue, and with more reſolution to obey him better than euer we haue done. If this Sacrament ſeale vnto vs that Chriſt is our *Lord*, it muſt alſo ſeale vnto vs that we are his ſeruants, and then we muſt not honour him for an houre, while wee are here, but all our life time. If thou bee the ſeruant of Chriſt, hee is thy *Lord*, but if thou ſerue the world, or thy belly, or thy pleaſure, or any thing elſe, and not the *Lord Ieſus* in the truth of thine heart, then he is none of thy *Lord*, nor thou art *none* of his ſeruant. And therefore when thou ſhalt come and knocke, and ſay, *Lord, Lord, open vnto me*, hee will anſwer thee, *Away from mee, thou art none of my ſeruant*; therfore let vs ſubiect our ſelues vnto him, in all obedience, both in doing and ſuffering, as vnto our *Lord*, and ſo hee will recompence vs with grace here, and with glory hereafter.

The

The fifth SERMON, vpon Rom.8.the two laſt verſes.

For I am perſwaded, (or I am ſure) that neither death, nor life, nor Angels, &c.

IN handling this Scripture, as God in mercy hath giuen ſtrength, we haue proceeded thus farre: Firſt, we haue ſhewed the dependance of the verſes with the former; then we haue ſhewed the meaning of the words in themſelues: After that, wee caſt this Scripture, for our better inſtruction and memory, into this mould, and ſhewed that it did empty it ſelfe into theſe ſeuen particulars. Firſt, that which is implyed, namely, that there is a Communion betwixt God and the faithfull: Secondly, that which is expreſt, namely, the bond of this Communion; and that is the loue of God: Thirdly, the Apoſtle ſhewes the ground of this Communion, and of this Bond too, and that is Ieſus Chriſt: Fourthly, hee ſhewes that the faithfull haue a neere intereſt in Chriſt Ieſus; and this hee ſets forth by a tearme of neere relation, *our Lord*. Thus farre we haue proceeded already. The fifth point is, that the Apoſtle auoucheth the ſafetie of all the faithfull in the middeſt of all dangers: that they are ſubiect to *nothing ſhall ſeparate vs from the loue of God*. And this he inlargeth in many particulars, as by and by we ſhall ſee.

This is the fifth thing then that wee are to conſider of, namely, the ſafety of the State of Gods children in the midſt of all dangers; we will propound the Doctrine thus.

The hold that the faithfull haue in the loue of God *Doctrine.*

through Ieſus Chriſt, it is a ſure hold: the eſtate of grace that they are in, is an vndefeaſable eſtate, nothing can void them, nothing can depriue them of it. Conſider well the words of the obſeruation; the very words whereof are, in effect, the very words of this Scripture; and the whole matter of the obſeruation, is the whole matter of this Scripture; For that which wee haue ſpoken heretofore touching our Communion with God, the bond of it, Gods loue; the ground of both, Ieſus Chriſt, &c. haue beene but preparations to this Truth; and theſe points which follow touching the Apoſtle his certainty he hath, and the vſe he makes of it, are but inferences from this truth. This is the truth it ſelfe, that is here peremptorily and preciſely affirmed: that nothing ſhall ſeparate the faithfull from the loue of God to them in Ieſus Chriſt, nor from the eſtate of grace that they are in. And this the Apoſtle contents not himſelfe onely to affirme in the generall, but withall, confirmes it in particular, by a ſufficient reckoning vp of all the parts of the Aduerſary power, that is or can be againſt vs: Death ſhall not, nor Life ſhall not, nor Angels, &c. nor any other creature, *nothing ſhall ſeparate vs*; not any one of theſe dangers aſunder; no, nor all of them ioined together; no nor any other added to them, nor any other creature, put what you will to them, *nothing ſhall ſeparate vs from the loue of God, which is in Chriſt Ieſus*: and to put the matter out of all ſhew of doubt, he ſaith, not onely they *ſhall not ſeparate vs*, but he puts it vpon an impoſſibility, *they ſhall not be able to ſeparate vs*; let them ioyne all their powers together, and doe what they can, they ſhall neuer be able to do it: Thus we ſee the Doctrine is naturally raiſed, and the Apoſtle preſſeth it as the maine

maine matter of the Scripture.

I will ſpeake ſomewhat, as our order is, for Explication of the doctrine; and therein I will handle but this one point: Becauſe the doctrine ſpeakes of the loue of God, and of the ſtate of grace; we muſt know what it is to be in the ſtate of the loue of God, and the ſtate of grace; for either it hath been our ſtate, or now is, or hereafter ſhall be our eſtate, elſe we can neuer be ſaued: therefore before we ſhew that wee cannot fall away from this ſtate, it is needefull to ſhew what it is to be in it. The eſtate of the loue of God, and the ſtate of grace, is to be throughly reconciled to God, through the precious bloud of *Ieſus Chriſt*; whereby we are iuſtified from all our ſinnes, and entred into a courſe of true ſanctification: it is called the eſtate of Gods loue in oppoſition to the eſtate of Gods wrath, wherein we are all by nature, *Epheſ.* 2. 3. In this ſtate of wrath God lookes downe from heauen vpon vs in mercie, and receiues vs freely into his loue through Ieſus Chriſt, and ſo wee are tranſlated out of the eſtate of Gods wrath into the eſtate of his loue. It is called the eſtate of grace, in oppoſition to the ſtate of ſinne that we are all in, *Rom.* 3. 28. *All haue ſinned, &c.* In this ſinnefull ſtate the Lord lookes downe from Heauen in mercy vpon vs, and in Ieſus Chriſt beſtowes vpon vs the ſauing grace of Iuſtification, forgiuing vs all our ſinnes; and the grace of Sanctification, making vs new creatures, and ſo tranſlates vs out of the ſtate of ſinne into the ſtate of grace: Theſe things wee muſt feele in our ſelues in ſome meaſure, elſe wee were neuer in the ſtate of grace. To open the point more fully and familiarly; The eſtate of the loue of God, and the eſtate of grace, conſiſts in certaine mutuall paſſa- *Explication.*

ges betwixt God and man: On Gods part to man, there are two chiefe paſſages, Gods loue, and the perſwaſion of Gods loue: and on mans part, there are alſo two chiefe paſſages; Faith, and Loue: All thoſe that God will ſaue, he loues them from all eternitie in Ieſus Chriſt; there is Gods loue: and in due time he acquaints them with it, and perſwades them by his Spirit to beleeue it, and to accept of it, and to returne loue and obedience for it: there is his perſwaſion. On mans part, man being ouercome with the ſenſe of this loue, and the force of this perſwaſion, hee yeelds to God, and imbraces this loue, and beleeues the promiſe of grace, and applies it to himſelfe; here is our faith: and withall is carried after that good God, with the whole bent of his Nature, and ſtreame of his affections, that ſo dearely loued vs; here is our loue. Take it thus, Thoſe whom God in mercy doth purpoſe to ſaue, he will come vnto; commonly vpon the hearing of the Word, or elſe in ſome ſpeciall affliction, at the leaſt in ſome good imployment, and takes vs aſide, and drawes vs into ſome ſerious meditation of our eſtate, and hee breakes with vs to this effect: as if hee ſhould ſay, Ah poore ſinnefull ſoule, thou art in a miſerable, a fearefull and a damnable caſe, led away euery day into ſinne in a fearefull manner, and euery houre of the day thou haſt deſerued my wrath and fearefull curſe to fall vpon thee: if thou go on in theſe ſinnefull courſes, hell and damnation is thy portion for euer; but I haue pitie vpon thee, and would haue thee to haue pity vpon thy ſelfe; I doe not deſire thy death, but that thou doe repent and liue; and out of my loue to mankinde, I haue giuen my owne deare Sonne *Chriſt Ieſus* to dye for ſuch poore wretched ſinners

ners as thou art: and now I come to tell thee, and do tell thee by my Spirit, that thou poore, sinnefull soule art one of those sinners that Christ hath purchased by his most precious bloud: therefore my Son hearken vnto my voyce; *Oh my Sonne, giue me thy heart*, turne thy loue and thy affections wholly vpon me, beleeue thou in me, and beleeue in my Sonne Christ Iesus, beleeue his Spirit, his truth, his promises; cast away all thy sins, neuer let them enter into thy heart againe, and giue thy selfe to promise and performe a holy life, be perswaded by my aduice, hold fast by me, and I will hold fast by thee; doe thus and I will bee thy Father, & thou shalt be my childe for euer. Thus God wooes, and thus he winnes euery sinfull soule: And this perswasion of his is not onely a bare tender of grace, as if God should say, Thou shalt bee saued if thou wilt; but it is Gods operatiue worke of grace, which hee perswades vs and makes vs able and willing to doe; he bids vs beleeue, and withall hee giues vs his Spirit and causeth vs to beleeue in Christ; hee perswades vs to set our loue vpon him, and withall hee sheds forth his loue into our hearts by his holy Spirit, and makes vs able and willing to loue him. This is the right state of sauing grace, or of the loue of God: and when this knot of grace is knit betwixt God and the beleeuing Soule, it can neuer be dissolued by all the powers of hell. So we see the doctrine explained, that the hold which the faithfull haue in the loue of God through Iesus Christ, it is a sure hold; the estate of grace that they are in, is an vndeceiuable estate, nothing can void them, nothing can depriue them of it.

The proofes of this doctrine are these, *Psal.* 125. 1. *Proofes.* *They that trust in the Lord shall bee as mount Sion, that*

cannot be remoued, but remaineth for euer: The persons there spoken of, are the same that wee spake of in the Doctrine; *they that trust in the Lord,* the faithfull, say we, that by faith and confidence haue gotten sure hold of God in Christ; secondly, the estate there spoken of, is the same we speak of; a sure & firme estate, by way of comparison, is set down to be *as mount Sion*: the suretie wherof is set down by negation, *it cannot be moued*, and by affirmation, *but remaineth for euer.* The substance of the speech is this, *Mount Sion* is so firmely settled, as it can neuer be remoued; But all they that trust in the Lord are in such a state, therefore all they can neuer be remoued, but stand fast for euer. Some obiect & say, It is true that the faithfull, so long as they trust in the Lord, are vnmoueable; but they may cease to trust in the Lord, and so may be remoued. I answer, this is a meere illusion of the place, & this Scripture cannot be so deluded; for if they that trust in the Lord may cease quite from trusting in him, then they may loose their hold in him: but the place saith, they can neuer loose their hold in God, for then *Mount Sion* may be remoued; but, saith the Text, *Mount Sion* can neuer bee remoued, therefore they can neuer quite cease to trust in God: the Prophet concludes as well the sureness of their trust, *that it shall neuer faile*, as the sureness of *Mount Sion*, that it should neuer faile: he affirmes as well the sureness of their faith, as the firmeness of the hold they haue in God. *Matth.* 7.24.25. *Whosoeuer heareth of mee these words, and doth the same, I will liken him to a wise man that built his house vpon a Rocke*: This wise builder is euery true beleeuer, and the house there built, is the Rest that he sets himselfe vpon, how hee lookes to be saued; the grounding of this house vpon a Rocke

Rocke, is the relying of the Beleeuer, truely and wholly vpon Christ Iesus, by a true and liuely faith in his bloud; *the raine fell, and the flouds came, and the winds blew, &c.* These are his tryals by afflictions, temptations, persecutions, &c. The best beleeuer is sure to haue tryals enow, euen to the vttermost, as much as he can stand vnder, and not more; but here is his comfort, his house shall neuer fall, because it is built vpon a Rocke: the true beleeuer hath gotten sure hold on God by faith in Christ, and therefore he can neuer fall, *Ioh.3.36. Hee that beleeues in the Sonne, hath euerlasting life, &c.* These are the words of *Iohn Baptist*, and are confirmed by our Sauiour, and that by tearmes of assceueration, *Ioh.6.47. Verily, verily I say vnto you, hee that beleeueth in mee hath euerlasting life:* Here is a true beleeuer, and what is his portion? *euerlasting life*; and he saith not, *he shall haue*, but he *hath it*, he is sure of it, he is possessed of it: But a man may lose that which he hath: yea, but this is eternall life, and therefore cannot be lost, for if it could bee lost, it were not euerlasting. This appeares further by the nature of the phrase, *to haue life*; which is not to haue riches, or goods, or possessions, but to *haue life* is to liue that life which a man hath; as hee that hath naturall life, liues that life, and he that hath spirituall life, liues a spirituall life; and so hee that hath eternall life, liues eternally; so that his meaning is, that true beleeuers begin now to liue that life, that they shall liue for euer, begun here in grace, and continued for euer hereafter in glory. If they that thus beleeue could fall away quite from God, then they must dye for euer; and it is not possible both to liue and to dye for euer, therefore it is impossible that euer any such should fall quite away

way from God, *Ioh.* 10.27,28,29. *My sheepe heare my voyce, and I know them, and they follow mee; and I giue vnto them eternall life, and they shall neuer perish, neyther shall any plucke them out of my hand:* Here our Sauiour speakes of his Sheepe, not onely of Professors, but of true Beleeuers; Sheepe, that haue true hearted soules to Christ their Shepheard: for so they are described, *they heare his voyce and follow him.* They deale thus with him: But how deales hee with them? *Hee giues them eternall life:* and if Christ giue it, who shall take it away from them? And he saith not, *I will*, but *I do giue it them*; euery true Beleeuer, at the first Act of his conuersion, hath eternall life; hee beginneth then to liue eternally, and he shall neuer perish; He may be hunted by Dogges, and Wolues, and Beares, and Diuels, but they shall neuer perish, *neyther shall any pull them out of my hands*; Hee that separates vs from God must tugge with Christ Iesus himselfe, and bee too hard for him too, else they can neuer plucke vs out of his hand: And is not this enough? If it be not, then looke what he saith in the 29. Verse, *My Father, which gaue them me, is greater than all, and none is able to take them out of my Fathers hands:* If any should question my power, yet none will question my Fathers power; if any were able to plucke them out of my hands, yet none, neyther men nor diuels are able to plucke them out of my Fathers hands; *he is greater than all*, and therefore the state of the faithfull is a sure state: And marke how our Sauiour in that place changeth his words; In the 28. Verse he saith, *none shall plucke them out of his hands*; and in the 29. verse, *none can take them out of his Fathers hands*, they neyther shall, nor can: So that the doctrine is clear, That the hold that the faith-

full

full haue in the loue of God through Iesus Christ is a sure hold, and the estate of grace that they are in is an vndefeasable estate, nothing can void them, nothing can deprive them of it.

The reasons are many; there is no reason from man for this, for there is nothing in, nor of our selues, but it is contrary and against this truth; all the reasons must be fetcht from God, 2. *Cor.* 1. 21. *It is God which establisheth vs with you in Christ.* Now looke vp to God, and all is for this truth, that we cannot fall; First, his Loue is for vs, and that is euerlasting: Secondly, his Power is for vs, and that is almightie: Thirdly, his Grace is for vs, and that is all-sufficient: Fourthly, his Will is for vs, and that is vnresistable: Fifthly, his Promise is for vs, and that is vnchangeable: and lastly, Christ his Prayer is for vs, and that is vnfallible. A threefold cord is not easily broken, but here is a sixefold cord, platted with Gods owne hand, and euerie one as strong as God himselfe, binding vs fast to the loue of God in Christ, and therefore this can neuer be broken.

First, Gods loue is for vs, and that is euerlasting: We must be in the loue of God, or else this that is here spoken concernes vs not. Now his loue is euerlasting, *Ier.* 31. 3. and therefore it cannot be remoued. *Ioh.* 13. 1. *whom he loues vnto, he loues for euer, euen vnto the end hee loueth them.* God cannot loue vs to day, and hate vs to morrow, as wee doe, that loue a while and leaue at last; farre be it from any of vs, euer to imagine that God can loue any man as his deare Childe for a fit, and a space, and yet afterwards hate him, as the childe of the diuell, for euer; but this God must doe, if euer any true beleeuer should bee cast off, or fall a-

way but this, God cannot doe, because his loue is everlasting, and therefore no childe of God can become a cast away.

2. Secondly, his Power is for vs, and that is almighty, *Ioh. 10. 29. My Father is greater than all, and none is able to take them out of my Fathers hands.* Gods greatnesse and his almighinesse lye at pawne for it, 1. *Pet.* 1. 5. *We are kept by the power of God through faith vnto salvation*; the originall signifies, that wee are kept by the Guard of Gods power, by the strongest, and surest, and chiefest power that God hath; as the Kings Guard is his strongest power he hath about him: And what? is this for a time? no, for euer to saluation, saith the Apostle, to the full accomplishment of our salvation.

3. Thirdly, Gods grace is for vs, and that is all sufficient. 2. *Cor.* 12. 9. *My grace is sufficient for thee*, &c. which is an effectuall sufficiency, else it could haue been no comfort to *Paul*; for *Paul* was then in great distresse, the messengers of Sathan (these *Principalities* here spoken of) were about his eares buffetting him, he findes no power in himselfe to withstand, & therefore doth beseech the Lord for this; and God gives him this answer, to satisfie, and to pacifie him withall, *my grace is sufficient for thee*: though thou hast no power nor grace to stand against this fiery temptation, yet be of good comfort, my grace is, and shall be sufficient for thee. But you will say, this was *Paul's* particular case, but what is that to me, or to another? I answer, it is true, it was his particular case, but so, as it is exemplary, and applicable to all true beleevers for euer after; so saith the Apostle himselfe, 1. *Tim.* 1. 16. *For this cause I obtained mercy, that in me first Christ.*

Christ should first shew in me all long-sufferings, vnto the example of them which shall in time to come beleeue in him vnto eternall life. Hee receiued mercy, that all the children of God might lay hold vpon it as hee did, in truth, though not in the same measure.

Fourthly, Gods will is for vs, and that is vnresistable: His will is for vs, *Luke* 12.32. *Feare not little flocke, it is my Fathers will to giue you a Kingdome*; And if it be his will, who shall gainesay it? *Ioh.* 6.39. *And this is the Fathers will which hath sent mee, that of all that hee hath giuen me, I should lose nothing, but should raise it vp at the last day.* Now the will of God is vnresistable, *Rom.* 9.19. *who hath resisted his will?* And therefore the faithfull cannot fall away. 4.

Fiftly, Gods promise is for vs, and that is vnchangeable, God not onely promiseth grace, but perseuerance in grace, as *Ier.* 32.39,40. *And I will giue them one heart, I will make an euerlasting Couenant with them, I will put my feare into their hearts, and they shall not depart from mee.* Here is a promise not of grace onely, but of perseuerance in grace, and Gods promise is vnchangeable, 2 *Cor.* 1.20. *they are Yea, and Amen.* It is impossible that God should lye, as it is *Heb.* 6.18 and therefore seeing God hath promised that wee shall stand fast, it is impossible that euer we should fall away. 5.

Lastly, Christs intercession is for vs, and that is vnfaileable, *Luke* 22.32. *I haue prayed that thy faith may not faile*; that is, that thou maist neuer fall from faith. But this is particular for *Peter*; No, it is generall for all as well as hee, *Iohn* 17.9,20. *I pray for them, I pray not for the world, I pray not for these alone, but for them also which shall beleeue in mee through their word.* Hee 6.

prayes for all beleeuers: now Christs praier is alwaies heard, *Ioh.* 11. 42. *Father, I know that thou hearest me alwayes*: therefore the faithfull cannot fall away.

The first Vse of this point is matter of confutation, against those that hold that the Saints may vtterly fall away from grace. It is held both by the *Papists*, and the *Lutherans*, as also by the *Arminians* both at home and abroad; they hold that Saints may vtterly fall away from grace: I will aske these men, that are so peremptory in this point, this question, Whether they can shew me any one place in the Booke of God, that doth directly and expressly affirme, that a true Beleeuer may vtterly fall away from grace? They cannot, some of themselues confesse they cannot; then I answer them, that wee can shew many expresse places to the contrary, directly affirming the impossibility of falling away, and they haue not one for the possibilitie of it: therefore we may quickely iudge where the truth is. Yea, but say they, there are many exhortations to the faithfull for that end, that they should not fall away, as 1. *Cor.* 10. 12. *Heb.* 12. 15. &c. and these should bee in vaine except there were some possibility that they might fall. I answer, such exhortations there are, and they are directed to mixt congregations, that consisted as well of Hypocrites that might fall away, as of true Beleeuers that might not fall away: and so they are not in vaine in respect of these Hypocrites, neither were they in vaine in respect of Gods Children, but of singular vse in respect of them too, for thereby they were stirred vp to shake off security, and to bee more diligent in the waies of God; for if we fall into sin, and negligence, and securitie, it is the high way of falling from God. Yea, but say they, there are many exam-

ples, as of *Hymeneus, Philetus*, and *Demas*, &c. that were true beleeuers, and yet fell away. I answer, they can neuer shew mee one example of any that fell away finally, but such as were hypocrites; I will say confidently, that he that falls vtterly away from grace, was neuer but an hypocrite, no true beleeuer can fall away. I dare say it, because Christ hath said it before mee, *Matth.* 7. 26, 27. *The foolish man built his house vpon the sands, and when the stormes came, it fell.* Doth thou see a man build him an house, and it fall? certainely that man built vpon the sands, that is, onely vpon the profession of saving faith, hee had neuer true saving faith in Christ, but his owne foolish perswasion; the true beleeuer builds vpon the Rocke Christ, and therefore his house can neuer fall. To establish our iudgements herein, let vs hold fast these two positions: First, that hypocrites and counterfeits, may and doe fall away finally, *Matth.* 13. 21. But true beleeuers can neuer fall finally from God: both these are affirmed, 1 *Ioh.* 2. 19. *They went out from vs, but they were not of vs, for if they had been of vs, they would no doubt haue continued with vs.* Secondly, that true beleeuers may fall from the sense of Gods loue, and from the exercise of Faith, and Loue, and Obedience, and other graces, from some degree of Faith, and from some degree of Gods loue, and from the exercise of grace, as in the case of spirituall desertion, temptation, specially by sinne; but they can neuer fall from faith, nor from the loue of God in it selfe, nor from the life of grace, or at the least when they doe fall, they neither fall wholly nor finally: the whole power that is in them is not carried after sinne, but there is some resistance. A childe of God in the case of sinne, hates that he doth, hee cannot fall

wholly, the seede of God is still within him, 1. *Iohn* 3. 19. and that will reuiue againe; Nor he cannot fall finally, because that seede is immortall, 1. *Pet.* 1. 23. and therefore can neuer dye. They that are in the state of grace, heare a voyce behinde them, saying, *This is the way, walke in it.* *Isa.* 30. 21. they haue the guidance of Gods Spirit, whereby they are preserued from euill, and fitted for euery good duety, so that they cannot fall wholly nor finally. And yet they may haue such fals as are fearefull, and which they may rue for euer, as we may see in *Dauids* fall, *Psal.* 51. These two positions well considered, are a sufficient preseruatiue to keepe vs from this errour.

Vse. 2. The second Vse is for reproofe of those that abuse this doctrine, to Gods dishonour, and their owne destruction: Some abuse it to carnall security; They heare this doctrine, that true beleeuers cannot vtterly fall away, and therefore they grow secure and carelesse of their wayes, and cast off the feare of God, and giue themselues ouer to their owne lusts, graceless, and wretchlesse persons they are, to abuse such a heauenly doctrine; What is this but to turne the grace of God into wantonnesse? *Iude* 4. And mark what censure the Apostle passeth on them in that place, *vngodly men they are, ordained to condemnation.* A childe that hath a good father, whom he knowes will not see him want nor perish; shall this childe therefore waste, and ryot, and bezzell away all his state, and runne himselfe into debt and danger he cares not how? It were a wicked childe that would doe thus; a good and true-hearted childe to his father would neuer doe it. It was the diuels temptation to our Sauiour, *Luk.* 4. 9. 10. *that he should cast himselfe downe headlong.* An impudent per-

swasion to the Son of God: What is his reason whereupon hee perswades him thus to cast away himselfe? forsooth, because hee had the promise of Gods protection; for, *they shall beare thee in their hands, so that thou shalt not dash thy foote against a stone*; as if he should say, Thou maist doe what thou list, thou art sure to bee safe. Shall we giue our selues ouer to sinne, to desperate and wicked courses, because wee haue Gods promise not vtterly to fall from grace? God forbid. This was the Diuels diuinitie, and it is a diuellish practice whosoeuer imitates it, and so let vs esteeme of it, and abhorre it in our selues and others: Oh beloued, wee must consider that the same grace of God whereby we are saued, the same grace doth preserue vs from sinne, and quickens vs vp to good duetie: It is the Apostles words, *Titus 2. 11, 12. The same grace of God that brings Saluation to vs, makes vs also deny all vngodlinesse, and worldly lusts, and to liue soberly, &c.* Therefore whosoeuer thou art that professest thy selfe to be a beleeuer, and yet hast no care nor conscience to abstaine from sinne, and to leade a godly life, it is a strong presumption against thee, that thou neuer yet hadst any true touch of sauing grace. Others abuse it to Pride: They haue a high conceit of themselues, and are lifted vp in their hearts, as if they did stand by their owne strength and power. A fearefull sinne, for hereby they robbe God of the honour of their saluation, to ascribe it to themselues. And it is an vsuall and iust thing with God to recompence such abominable pride with a shamefull fall: *Iohn 18. 25, 26.* It was the secret pride of *Peters* heart, and confidence of his owne strength, that made him say, that though all the world should forsake Christ, yet hee would not, yea, though hee dyed

with him, he would not forsake him; which was iustly recompenced with that shamefull and fearefull fall, that he was the only man that not only forsooke him, but denyed him, and forswore him too; that *Peter* might after be warned, and wee by his example, neuer to thinke of standing by our owne strength, but wholly and onely on the power of God, who is all in all in it. Let vs waite vpon God in the humblenesse of our soules, and by faith and confidence put him in trust with our state; and let vs doe the best wee can to keepe in the state of grace, but yet let vs giue the whole glory of our preseruation to God alone.

Vse.3. The third Vse is matter of exhortation, to stirre vp Gods children to hold fast by God; *Hold fast till I come*, saith our Sauiour. It is not a vaine exhortation: for what God bids vs to doe, he makes vs willing and able to doe in some measure; therefore wee are to hold fast by God, and to go on cheerefully in the state of grace, and neuer be daunted with a seruile feare for any enemy; wee must hold fast by God: notwithstanding his promise that we shall perseuere, which is the cause of our standing, yet wee must hold fast by faith, as the instrument and means vnder God whereby we stand, for this doth not acquit vs from, but binde vs more firmely to doe our best endeauour to maintaine our state; Where Gods promise and mans endeauour are ioyned together, that being the cause, and this the foundation and meanes, how sweetly do they concurre and worke together? and therefore we must vse all meanes for the establishing of our selues in grace, when wee are once entred into that estate; which state wee must labour to bee sure that we are in, and not flatter our selues; and then we must labour to

vse

vse all good meanes to be established in it: First, wee must lay a sure foundation or ground, if euer wee will hold out in the estate of grace, else wee shall quickely decay: See that thy faith in Christ be true and sound, grounded on the Word and Promises of God, and the infallible testimonies of Gods Spirit, that cryes, *Abba* Father within thee; And let thy repentance bee vnfained, not a few teares, but euen the breaking of thy heart; And let thy conuersion be through: be not halfe a Christian; and see all thou dost bee done in truth, and then thou hast laid a good and sure foundation, *Luke* 6.48. *Hee that will lay a good foundation must digge deepe*, and so his building will stand firme: And so if we will haue our building stand firme with God, we must digge deepe; we must be men of deepe meditations on our owne miseries, and on Gods mercies, and promises, and in Christs sufferings and merits; We must haue a deepe sorrow for our owne sinnes, and not a slight and shallow remembrance of them; and then we will not willingly bee drawne to sinne againe while wee liue; therefore wee must haue a deepe sorrow for sinne, and a deepe sighing for grace, and a deepe impression of the Word in our hearts; we must not be hearers and speakers of it, and remembrers of it onely, but it must dwell plentifully in vs; it must transforme our hearts into the obedience of it; If euer we looke to lay a good foundation in God, we must digge deepe, *Matth.* 13.5.6. The Corne that was sowne in the stonie ground, came vp quickely, and perished quickely, because it had no depth of earth. Our ordinary hearers are quicke and apt to speake of that they heare, but the Word hath no depth of rooting in their hearts, and therefore they quickely fall away:

Meanes to be vsed that wee may persuere in grace. 1.

bee ſure therefore that thou digge deepe, and that that
2. which thou buildeſt vpon be deepe in thy heart. Secondly, that wee may hold out in the ſtate of grace, there muſt bee a firme reſolution in vs to ſtand faſt whatſoeuer come of it; and for lacke of this, many haue fallen ſhamefully away. In *Act.*11.23. *Barnabas* exhorted all, *that with purpoſe of heart they would continue in the Lord*; wee muſt bee reſolute to deny our ſelues, to leaue our ſinnes, to fight againſt our corruptions, and to endure temptations, and to loſe all, yea, our liues and all, rather than to looſe our hold in God; many there are that make reſolutions to leade a holy life, but eyther they are paſſionate or cold; no marueil though ſuch reſolutions neuer hold out: Many make reſolutions in a paſſion, and they wil neuer hold. *Deut.*5.27.29. *The people ſaid vnto Moſes, Goe thou neare, and heare all that the Lord our God ſaith, and declare thou vnto vs, and we will heare it and doe it:* But what ſaith God? *Oh that there were ſuch a heart in my people, to feare mee, and to keepe all my Commandements alway:* We make many good reſolutions; But, Oh that there were ſuch a heart in vs to doe as wee ſay.

Fiue rules to be obſerued in our reſolutions, that they may be firme.

Now that our reſolutions may ſtand; Firſt doe them in the feare of God, as in Gods preſence and hearing; Secondly, doe it hartily from thy heart. Thirdly, doe it from a mature deliberation, and not in a fit or paſſion: thou haſt felt the ſmart of ſinne, therefore reſolue deliberately, rather to be drawne in peeces, than to be drawne to ſinne againe. Fourthly, we muſt make our reſolutions in confidence of Gods promiſes, and empty our ſelues of all power to doe any thing, as of our ſelues. Laſtly, we muſt go to God by praier for his Spirit, that he may frame thy reſolutions within thee; Say,

Lord

Lord thou haſt giuen mee theſe good reſolutions, let thy Spirit worke and confirme them in my heart, and then they ſhall ſtand ſure; and if we can preuaile with God by prayer, to frame theſe reſolutions in our hearts, they ſhall be ſure to ſtand. Thirdly, that wee may be eſtabliſhed in grace, and perſeuere therein, we muſt daily rippe our hearts and our reines before God, we muſt diſcouer our ſinnes, and corruptions, and infirmities, and wants to God. *Pſal.* 16.8. *I haue ſet the Lord euer before mee, becauſe he is at my right hand I ſhall neuer be moued*; The way to keepe vs from falling, is to walke openly and nakedly before the Lord, without diſſembling, reſeruations, circumloquutions; Neuer be eyther afraid or aſhamed to tell God what thou wanteſt: for ſo much as thou faileſt in making thy ſelfe throughly knowne to God, ſo much thou euer gineſt thy ſelfe to fall away from grace. 3.

Fourthly, to preſerue vs from falling from grace, we muſt watch continually ouer our owne hearts that we doe not fall. *Matth.* 26.41. Our Sauiour preſcribes it of purpoſe, as a preſeruation from falling: Thy heart is deceitfull aboue all things; watch thy heart therefore at euery turne, leſt it fall away: But alaſſe, what will our watchfulneſſe doe? Yes, it is very effectuall when it is ioined with prayer, Watch to keep thy ſelf, and pray to God to keepe thee, and thou ſhalt be well kept; Bring God vnto thy watch by thy prayer, and then though thou be heauie and ſleepie, yet hee neuer ſlumbers nor ſleepes, he will ſurely keepe thee. 4.

Fiftly, if thou beeſt fallen, riſe vp again without delay, ſleepe not till thou recouer thy ſelfe, *Reu.* 2.5. *Remember from whence thou art fallen, and repent*: Haſt thou ſinned? Oh what haſt thou done? Get thee to 5.

God, humble thy ſelfe before him, confeſſe and bewaile thy ſinnes with a broken heart, take hold on the promiſe of grace in Chriſt, renew thy vow, and promiſe to God, and ſee thou performe it, to be more carefull for euer after: and this doe ſpeedily. It is a great aduantage that ſinne gets of vs, by reſting in vs, like a ſore that is let alone, it feſters, and is harder to bee cured.

6. Sixtly, if we will hold out in the eſtate of grace, we muſt labour to be conſtant in all duties of Religion, in hearing the Word, meditating, conferring, and practiſing it, in receiuing the Sacraments, in companying with the godly; and this we muſt doe, not in formalitie, and for faſhion or cuſtome, that is the very moath that eates out the life of all godlineſſe, when we think if the duetie be done, all is well, no matter how; for this makes a foule bracke in the eſtate of grace: but let vs not doe theſe things for cuſtome or formalitie ſake, but let vs ſee that the life and power of godlineſs be in vs in the performance of them.

Laſtly, let vs be ſure wee be alwayes going forward, for ſurely our not going forward, is ſome degree or beginning of going backeward, *Phil.* 3. 13. *we muſt forget thoſe things which are behinde, and reach forward to thoſe things which are before.* Labour to weaken thy ſinnes, and to ſtrengthen thy graces, and to be more frequent in good duties, and ſo ſhall we go forwards, and not fall away. And now wee come to the Lords Supper, let vs not bee content to receiue it in the Elements, but let vs ſee that the life and power of it bee in our hearts; and then they ſhall be a powerfull meanes to keepe and helpe forward the beleeuing ſoule in the ſtate of grace. Here the promiſe of God is ſealed vnto

vs

vs for the forgiuenesse of our sins, and here wee binde our selues to God for new obedience, and here wee eate Christs flesh, and drinke Christs bloud after a spirituall manner, and so shall neuer dye, (saith our Sauiour) but liue for euer. And so this Sacrament is a powerfull meanes to confirme vs in this doctrine, That the hold that the faithful haue in the loue of God through Iesus Christ, is a sure hold, &c.

The sixth SERMON, vpon Rom. 8. the two last verses.

For I am perswaded, (or I am sure) that neither death, nor life, nor Angels, &c.

AS God hath beene pleased to giue strength and opportunity, wee haue proceeded in the handling of this Scripture to these fiue points; the first is contained in the Text by way of intimation; namely, that there is a neere Communion betwixt God and all the faithfull in Iesus Christ, intended in the word *separation*: Secondly, we haue spoken of the Bond of this Communion, which is *the loue of God*. Thirdly, wee haue shewed both the ground of this Communion, and the Bond of it, & that is *Iesus Christ*. Fourthly, wee haue shewed the neere reference that is betwixt Christ and the faithfull, *he is our Lord*, and we are his subiects and seruants. Fiftly, wee haue shewed the safety of all the faithfull in the midst of all dangers, which the Apostle auoucheth here, *That neither death, nor life, &c. shall separate vs from the loue of God*; the children of God are and shall bee in the loue of God, let their enemies doe what they can.

Now we come to speake of the sixe point, and that

is, the confident perſwaſion which the Apoſtle hath concerning this heauenly truth; I am ſure hee is ſure of it: First, I will propound the doctrine; In that the Apoſtle ſaith, *I am perſwaded, or I am ſure, that all the faithfull ſhall continue in the loue of God without ſeparation*; the obſeruation is this: Gods Children, all true Beleeuers, may and ought to haue a confident perſwaſion in themſelues of their owne certainetie and continuance in the ſtate of grace and ſaluation: for howſoeuer the perſwaſion here ſpoken of, is a perſonal and a particular perſwaſion of *Paul*, (I am perſwaded) yet the matter which he is perſwaded of, is generall to all beleeuers, *I am perſwaded* (ſaith hee) *that nothing ſhall ſeparate Vs*: and therefore the eſtate of all true beleeuers beeing in it ſelfe as firme and ſure as *Pauls* was; then their aſſurance muſt be in ſome meaſure anſwerable to his. To ſet the doctrine right, that wee may receiue it in the truth of the Apoſtles intendment, and apply it to our ſelues rightly againſt deſpaire, and yet without preſumption; we are firſt to cleare it of ſome exceptions, and then to bound it within certaine bounds or limits: First, of the exceptions; I doe not meane ſuch exceptions as are made againſt the Doctrine it ſelfe, (for of them we ſhall ſpeake in the vſes) but of ſuch as are made againſt this Scripture, from whence this Doctrine is raiſed. The firſt exception is this; The word here tranſlated, *I am perſwaded, or ſure*, doth not alwayes in Scripture ſignifie ſuch a confident perſwaſion as we here ſpeake of; it ſignifies indeede a probable or hopefull opinion, not a confident perſwaſion; as for inſtance, *Rom.* 15. 14. *I my ſelfe am alſo perſwaded of you, my Brethren, that yee are full of goodneſſe, and filled with all knowledge*, &c. Is this a confiden

Doctrine.

Doctrine cleared of ſuch exceptions as ſeeme to lye in the Text.

fident perſwaſion? The Apoſtle knew not their hearts, and therefore could not bee confidently perſwaded of this; it was onely a probable and hopefull opinion (ſay they:) and ſo that in 2. *Tim.* 1.5. *I call to remembrance the vnfained faith that is in thee, which dwelt firſt in thy Grand-mother Loïs, and in thy Mother Eunice, and I am perſwaded that it dwelleth in thee alſo.* To this exception I anſwer, that it is true, that theſe places are to be vnderſtood of a hopefull, or charitable, or probable perſwaſion, and ſo the word may ſometime ſignifie (and yet in theſe places *Paul* might ſpeake by ſpeciall reuelation, but we will not ſtand vpon that:) But yet it is as true, ſometime this word ſignifies a certaine knowledge, and a confident perſwaſion, as *Rom.* 14.14. *I know, and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe, &c.* Here is a confident perſwaſion; and ſo in 2. *Tim.* 1.12. *For I know whom I haue beleeued, & I am perſwaded that he is able to keepe that which I haue committed vnto him, againſt that day*: Here is a confident perſwaſion, becauſe it is ioyned with certaine knowledge, and therefore the perſwaſion muſt be certaine too: ſo that all this while the matter lyes in ſuſpence; for in ſome places it ſignifies a confident perſwaſion, and in others a probable perſwaſion, Which then is here meant? Goe to the Rule: where one and the ſame word is vſed in diuers ſenſes, in diuers places of the Scripture, the circumſtances of the Text muſt iudge and declare in what ſenſe it is to bee taken in that place: Now looke into the circumſtances of this Text, and we ſhall finde, that it is here to bee taken, and muſt bee meant of a confident perſwaſion: for in the 35. Verſe, the Apoſtle had confidently inſulted ouer all dangers, *what ſhall ſepa-*

rate

rate vs from the loue of God in Christ &c. & he giues the reason of it in this Verse, *for I am perswaded, &c.* Why doth hee slight his enemies so? Because he is sure nothing shall separate him from the loue of God, *For I am sure.* Doth hee so confidently insult ouer all dangers, because he supposeth, or hath some probable opinion or slender perswasion? That were too weake a ground to cause him to insult ouer such strong enemies as these are; but because he is sure and certainely perswaded that they shall not hurt him, therefore hee may and doth safely and confidently insult ouer them; therfore this is a confident perswasion. Againe in the 30. Verse, he had pronounced himselfe a Conquerour, yea, more than a Conquerour, as if the victory were already gotten: *In all these things we are more than Conquerours*; and he giues the reason of it in the 38 and 39. Verses, *for I am perswaded, &c.* And doth the Apostle pronounce himselfe a Conquerour before hee bee sure of the Conquest: that were a proud and a vaine boasting, which *Paul* was free from: but he doth pronounce himselfe a Conquerour vpon this perswasion here spoken of, because he is sure *that neyther death, nor life, &c.* can hurt him; therefore the word in this place signifies a certaine and a confident perswasion, such as the Apostle dares build his soule vpon against all cōmers. Secondly, it is excepted, that *Paul* might haue this certain perswasion, that he, nor any of the faithfull, should euer be cut off from the loue of God, by special reuelation; Had he so? They that make this exception, will denie this when it comes to the proofe. For, if *Paul* had it by special reuelation, that he nor none of the faithfull shall euer fall away from the loue of God, then it is certaine that the state of the

faithfull

faithfull is unfallible, and that they shall neuer fall from it; for special Reuelation is neuer of false things: But secondly, I say, *Paul* had it not by speciall Reuelation, but by the liuely power of a iustifying faith: For first, speciall Reuelations are of matters not reuealed in the word, but this is; secondly, they are extraordinary, this is ordinary, (as we shall shew in the proofes) in others of Gods Children in their measure; our perswasion is built vpon a sure and ordinary ground, the promises of God rightly built vpon, and his loue truely felt in Christ, true faith and repentance, &c. and therefore *Paul* had not this certaine perswasion by speciall Reuelation.

Secondly, we will bound this Doctrine within certaine limites and bounds, and they are two: The first is concerning all true beleeuers in generall; the second concerning one and the same Beleeuer in particular. First, concerning all in generall, we must not think that it is the portion of euery Beleeuer to attain to this high straine of confident perswasion, as *Paul* had; no, we must come short: God giues his graces to his Children in seuerall portions, to some more, to some lesse, as he will himselfe; but yet euery true Beleeuer hath some measure of this confident perswasion, especially at sometimes, and euery one must striue to haue it in the highest measure: Wee must striue after the most excellent gifts, saith the Apostle; and when they haue it not, it is their owne fault: Euery beleeuer must labour for it, and when they come short of this height of perswasion, they must know that they come short of that high straine that God would haue them come to; and they must say with the man in the Gospel, *Marke 9. 24. I beleeue, Lord helpe my vnbeleefe*

The Doctrine limited and bounded within certaine limits.

And so farre as we come short of this full and confident perswasion, so farre our beleefe is tainted with vnbeleefe, and yet this doth not vtterly ouerthrow our faith, but it doth much disparage it, for all this our faith is a true faith, and we shall be saued by it. So that the doctrine stands firme, That we may and ought to haue this certaine and confident perswasion, &c.

The second limit is concerning one and the same particular Beleeuer: he must not alwaies think to haue this confident perswasion alike; the strongest faith is sometimes abated to much weakenesse. There was a time when *Iob* said, *that though God did kill him, yet would he trust in him*, Iob 13.15. And there was a time again, when the same *Iob* said, *Oh that I might haue my desire, that is, that God would destroy me, &c.* Iob 6.8,9. Here is a great difference betwixt *Iob* & *Iob*, betwixt *Iob* in the strength of his faith, & *Iob* in the weakenesse of his faith, yet still hee had true faith. There was a time when *Dauid* said, *Psal.* 23.4. *Though I should walke through the valley of the shadow of death, I would feare none euill*; and there was a time when the same *Dauid* said, *Psal.* 31.22. *that hee was cast out of Gods sight*; here is a great difference betwixt *Dauid* in the strength of his faith, and *Dauid* in the weakenesse of his faith. And so it is with Gods children, there is a great difference of perswasion in one and the same beleeuer at sundry times; sometimes they sinne, and that weakens their faith; sometimes they are grieuously tempted and that weakens their faith; sometimes God withdrawes his spirit, and that weakens their faith; and sometimes they are negligent in the meanes, and that weakens their faith; yet still in the true beleeuer there is faith, & true faith, though a weake faith: and when he is in such weakenesse,

nesse, he grieues, and mournes, and goes to God by prayer, and by all meanes striues against it. So we see that Gods children may and ought to haue this confident perswasion.

Now we come to the Prooses of the Doctrine. *Heb.* 10.22. *Let vs draw neere with a true heart in assurance of faith*: The Apostle stirres vp himselfe, and all true Beleeuers, to draw neere to God in prayer, and other holy exercises; and when they doe draw neere, he inioynes them to bring these two speciall graces with them to mannage these dueties withall: First, a true heart; take heede wee come not as Hypocrites with their lips onely, but with a true heart: Secondly, with full assurance, with full confidence, and repose, and resting on the mercy and promises of God. The manner of the phrase is effectuall, the word signifies in the originall, *full saile*, and it is a speech borrowed from a Ship at Sea, that is vnder Sayle, and hath Winde and Tide, and all her Sayles spread, that goes along snugge in her course towards her Port with full sayle; so should all true Beleeuers, when they come to God, and draw neere to him in praier, hearing the Word, or receiuing the Sacraments, wee must hoist vp all the Sayles of our Faith, that wee may be carried along in the performance thereof, in the strength and power of Gods Spirit, as with winde and tide; and with full assurance, as with full Sayle, euermore resting vpon the promises and mercies of God in Iesus Christ, and being confidently perswaded of the loue of God to vs in him. And this the Apostle exhorts to in this place; and therefore all Gods children may and ought to attaine to it, 1. *John* 3.2. *We are now the Sonnes of God, but yet it is not manifest what wee shall bee, and we know that*

Proofes.

when he shall be made manifest, wee shall be like him, for we shall see him as he is. The persons there spoken of, are true beleeuers, their present state is a blessed estate, for *they are the Sonnes of God.* Yea, but what is their future estate? who knowes what shall become of them hereafter? *The world knowes it not, it doth not appeare to them what wee shall bee*; happely they thinke that wee may fall away from grace, and lose our adoption, and bee separate from God: yea, but saith the Apostle, *we know better than so, wee know that when he shall appeare, we shall be made like vnto him:* wee know not onely our present estate, but our future too: we know wee are now in a happy estate, in the state of saluation, for we are the Sons of God; and though it appeare not to the world what we shall be, yet we know, and are confidently perswaded, that as we are in the state of saluation now, so wee shall continue firme in it, we shall so liue, and so dye, and so rise againe at the last day; this we know: it is as sure as if it were done already, *when he appeares, we shall be like vnto him.* 1. Iob. 3. 10, 11. *He that beleeueth in that Son of God, hath the witnesse in himselfe, &c.* What is this sauing truth which God doth witnesse, and which euery beleeuer must bee perswaded of? It is this, *That God hath giuen vnto vs eternall life in his Sonne Iesus Christ*: which is the same in substance with that in the doctrine, That wee shall stand fast in the state of Gods loue to eternall life. And what perswasion haue the children of God concerning this truth? A true and sound perswasion, such as he hath good warrant for in himselfe, and in his owne heart; *He hath the witnesse of it in himselfe.* But what witnesse is this? It may fayle: No, it is not *the witnesse of man, but of God himselfe*, as verse 9. 10. so that it

is the witnesse of God in our hearts, and therfore cannot deceiue vs: See then if it bee not a confident perswasion; *If we haue it not*, saith the Apostle, *we make God a lyar. Rom. 4. 21. being fully assured, that he that had promised, was able to doe it.* Here *Abrahams* faith is set before vs, as a patterne for all true beleeuers, and the strength of his faith is commended vnto vs, by these two particulars, each directly touching the point in hand; one in the 20. verse, that he was *strong in faith and doubted not*: if he was so perswaded as hee doubted not, it was a confident perswasion: the other in the 21. verse, *that hee was fully assured, that God which had promised was able to doe it*; there was the height of a confident perswasion; this was *Abrahams* faith, and that faith which hee was iustified by, verse 22. And lest any man should say, It was *Abrahams* faith indeed, but that is too high a strain for vs to aime at; No, saith the Apostle, in the 23. and 24. verses, *It is not written for him onely, but for vs also*; where the Apostle imposeth the same duetie on vs, that wee also ought to be strong in faith, and not doubt of the promises of God, but bee fully assured that they shall bee performed and made good vnto vs; and this is to walk in the steps of the faith of our Father *Abraham*, verse 12. And those are good children that follow so good a Father.

The Reasons of the point are these: First, the gluing and the receiuing of the Spirit begets this perswasion: Secondly, the voyce of the Spirit in vs confirmes it: Thirdly, the nature of faith requires it: Fourthly, the fruits of the Spirit, and of faith, approue it: Lastly the truth of Gods promises ratifie it, and establish it.

Reason 1.

First, the giuing and receiuing of the Spirit begets this perswasion; for in our conuersion to God (marke these things well, blessed is he that heares, and hath his part in them) I say in our true Conuersion to God, there is the Spirit giuen and receiued; God giues his Spirit, Man receiues it in the Act of conuersion; God neuer conuerts any man, but hee giues him his Spirit; neither is there any man euer conuerted, but he receiues the Spirit; and this giuing and receiuing of the Spirit, begets this confident perswasion, that surely God will be his God for euer. *1. Iohn 4. 13. Hereby we know that wee dwell in him, and he in vs, because he hath giuen vs of his Spirit.* Hence it is that this Spirit thus giuen is called *an earnest, Ephes. 1. 13. 14.* It is a significant comparison, and most pregnant to our purpose; An earnest wee know is something giuen in hand at the making vp of a bargaine, the buyer giues it, the seller receiues it, and thereby both parties are bound to the full performance of the bargaine: so it is betwixt God and our poore Soules in our conuersion, God bargaines and couenants with vs to be our God, and to make vs his children, and heires of saluation; hee giues vs an earnest, and we receiue it; and what is that? His Spirit, to assure vs, that as hee hath beginne, so he will go on with vs, and that his Couenant shall neuer be broken; and wee receiue it vpon the same condition. If but a man giue vs an earnest, if he be an honest man, we are perswaded hee will goe on with his bargaine; much more will God, if hee giue vs an earnest, we may bee confidently perswaded that hee will not deale with vs: If God should giue but a small earnest, but a penny, wee would beleeue that he would performe with vs; but hee giues vs his owne Spirit, as great an earnest

neſt as himſelfe (to reuerence be it ſpoken to his great Maieſty) and therefore he will ſurely go on with vs: he giues vs his Spirit, to aſſure vs, that he will not faile vs; and therefore we may confidently bee perſwaded of it, that he will performe his word to vs; and he giues vs this earneſt not in our hands, for happely we might loſe it then, but in our hearts, and there it reſts as a Seale, to ſeale vs vp to God for euer, 2 Cor. 1. 22. *Who hath alſo ſealed vs, and giuen the earneſt of his Spirit into our hearts.* We vſe to call this earneſt giuen and receiued, a *Gods penny*. Here is a Gods penny indeede, the beſt Gods penny that euer we tooke, and giuen vs vpon the greateſt and beſt match that euer we made, to aſſure vs and certainely perſwade vs that God will performe his couenant to vs.

Secondly, the voice of the Spirit in vs, confirmes it, for vpon our true election, as we receiue this Spirit, ſo our ſpirit growes into a bleſſed familiarity with Gods Spirit, and in this familiarity Gods Spirit acquaints our ſpirits with many heauenly truths, and amongſt other, the Spirit tells vs in plaine tearmes, that we are in the number of thoſe that ſhall be ſaued: thou poore ſinfull ſoule art in truth the child of God: Rom. 8. 16. *The ſame ſpirit beareth witneſſe to our ſpirits, that we are the children of God*; there is a liuely voice in the hearts of all Gods true children, whereby the Spirit tells them plainly ſo. The Apoſtle in 1 Cor. 2. 10. to the 16. reaſons the caſe plainely. This is a feere, might ſome ſay: Yea, but ſaith the Apoſtle, *God hath reuealed them to vs by his Spirit, &c.* But it is hid in Gods minde: *we know the minde of God*, ſaith the Apoſtle, *verſe* 16. But how doe we know Gods minde? why, *God hath reuealed them vnto vs by his Spirit, verſe* 10. And in the 12. verſe,

verse, the Apostle saith, that *he hath giuen vs the Spirit, that is of God, that wee might know the things that are of God*; hee hath giuen vs his Spirit to this end, to confirme and seale vnto vs that wee are appointed vnto life.

Reason.3. Thirdly, the nature of faith requires it: Faith requires a confident perswasion; how else can we say, *I beleeue in God*? and doubting is opposite to faith, *Iam.* 1.16. *Aske in faith, and wauer not*: Doubting is opposite to faith, as darkenesse is to light, they cannot stand together, but with strife and contradiction one against another.

Reason.4. Fourthly, the fruits of the Spirit, and of faith proue it; what are the fruits of the Spirit? why, the keeping of the Commandements of God, 2. *Pet.* 1.10. *If ye doe these things yee shall nauer fall*. God giues his word for it; hereby *wee are sure* (saith the Apostle 1. *Ioh.* 2.3.) *that we know him, if we keepe his Commandements*: and 1. *Ioun.* 3.14. *We know that we are translated from death to life, because we loue the Brethren*. If I loue my Brother truely for Christs sake, I am as sure that I am translated from death to life, as sure as I know it to be day by the light.

Reason.5. Lastly, the truth of Gods promises ratifie and establish it: for as this makes our state sure in it selfe, so also it makes it sure to vs, *Heb.* 10.23. *He is faithfull that hath promised*, and therfore let vs draw neere vnto him with full assurance and hold fast the profession of our hope without wauering, this will carry vs out through thicke and thinne.

Vse.1. The first vse is matter of Confutation, it serues to confute Popish doubting: I will insist specially vpon that, because it is true that there is doubting sometimes

times in the deareſt of Gods children, but they acknowledge and confeſſe them to be ſinnes and infirmities, and ſtriue againſt them, and repent of them: But Popiſh doubting is maintained, and they cheriſh men in it, and they condemne an vndoubting faith to be groſſe preſumption: Alaſſe, all our doubting is of our ſelues, and not of God; and confident perſwaſion is of God, and not of vs; and ſhall doubting bee called good Religion, and aſſurance condemned to be Preſumption? This is a groſſe iudgement, and a damnable cenſure. But it is ſtrange that euer the Papiſts ſhould doubt of their ſaluation, ſeeing they pretend that they haue the Law and the Goſpell for them too: The Law ſaith, *Doe this and liue*; and they pretend to performe perfect obedience to the Law, and yet they doubt whether they ſhall liue. The Goſpell ſaith, *Beleeue this and thou ſhalt be ſaued*; and they ſay, they are onely the true beleeuers. Haue they both the Law and the Goſpell to aſſure them, and yet doe they doubt whether they ſhall be ſaued? If the Law aſſure them not of ſaluation, yet the Goſpell might, at leaſt both together ſhould not faile them: But all things well conſidered, it is no maruell; ſeeing they ioyne their merits with Chriſts, it is iuſt with God to deny them the greateſt comfort in the world, namely, this full aſſurance by the merits of Chriſt: And ſeeing they will be iuſtified by their owne workes, no maruell though their iuſtification faile them, ſeeing their workes faile them. But let vs ſee the euill of this their Doctrine, hereby they impeach Gods truth, and call all his promiſes into queſtion, and denie one of the chiefeſt priuiledges in the world to Gods children, and bereaue them of their beſt comfort, and hereby they diſhear-

The euills of Popiſh doubting.

ten Gods children, and dampe them in the course of grace, and many other euils follow hereupon. I will
1. insist onely vpon these: First, if I must doubt of my saluation, then my loue cannot be so intire to God as it ought: How can I loue God so heartily, when I doubt whether hee loues me or no? But if I know that God loues mee, if I be confident in that, then am I carried with the strength of my loue to him againe. 1. *Ioh.* 4.10. *Hereby is loue, not that we loued God, but that hee*
2. *loued vs.* Secondly, our prayers will be but faint praiers: I shall pray but faintly, if I doubt whether God will heare me or no. *Iames* 1.6,7. *Aske in faith and wauer not, neyther let that man thinke that he shall receiue any thing of the Lord. Marke* 11.24. *Whatsoeuer you desire when you pray, beleeue that you shall haue it, and it shall be done vnto you.* If we beleeue that God will hear vs, this makes vs to pray earnestly; but if wee come wauering and doubting, wee shall haue little heart to pray; nay, *we shall not receiue,* (saith the Apostle *Iames.*)
3. Thirdly, our spirituall fight must needes be vncomfortable; wee shall hardly endure and stand out the combate, if we doubt of the victory; but if once we know that we shall ouercome, that will make vs to fight to the knees in bloud. In the 7. of *Iudges*, *Gideon* was fearefull at the first to fight against the *Midianites*; but when God had promised him the victory, then verse 15. he saith to the people, *Vp, for the Lord hath deliuered into your hands the hoast of Midian*; and so it is with vs in our spirituall fight; If we beleeue that we shall ouercome, we will vp and fight manfully against all our
4. spirituall enemies. Fourthly, our peace of conscience will be vnsettled: What settled peace can there be of
5. doubtings? Againe our hope cannot be a liuely hope,

if

if we doubt of our ſaluation. 2. *Theſ.* 5. 8, 9. *Put on the Breaſt-plate of faith and loue, and the hope of ſaluation for an Helmet; for God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.* If we doubted whether God had appointed vs vnto wrath, and not to ſaluation, we ſhould haue little comfort to put on hope of ſaluation for a helmet: but if we be perſwaded of our ſaluation, then wee would put it on with good comfort. Againe, our patience 6.
will be heartleſſe, when wee haue no certainetie of a Crowne. *Iames* 1. 12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receiue the Crown of life*; If once wee beleeue that wee ſhall receiue the Crowne of life, we will endure all tryals patiently. A- 7.
gaine, our repentance will be but an onely repentance, if wee haue not a good perſwaſion to finde mercy: *Mark.* 1. 15. *Repent, and beleeue the Goſpell.* We muſt beleeue the Goſpell, elſe we cannot repent.

Laſtly, faith mixt with feares and doubtings, is but a ſmall and a little faith, *Math.* 8. 26. *Why are yee fearefull O yee of little faith?* And ſo in the whole courſe of grace, all the duties of Gods ſeruice will bee much dampt in vs, if we goe not along with this full Sayle, this full perſwaſion. Yea, but ſay the Papiſts, where doe you finde in any place in all the Scripture, that it is written, that euery particular man by name ſhall bee ſaued? Is there any among you named in the Scripture? If it bee not written there, how can it be beleeued? I anſwer, wee haue as good a cauſe to beleeue, as if our names were ſet downe in Scripture: God hath made his promiſes vpon ſuch and ſuch qualifications; if I then finde theſe in my ſelfe, I may build vpon Gods promiſes that they are made to mee. As if the King

should proclaime, that all his true hearted Subiects should haue such and such fauours; why, if I finde I haue a true heart to the King, I may conclude, that I am there meant, as well as if I were there named: and so it is betwixt God and vs; God saith in his Word, that whosoeuer beleeues and repents, shall bee surely saued; then say I, I beleeue and repent, in my poore measure, therefore I conclude that I shall bee saued. For the first Proposition, the aduersaries agree with vs, that whosoeuer beleeues and repents shall bee saued: but to the second they say, how doe you know that you beleeue and repent? I answer, faith is an act, and therefore may be knowne of the beleeuer; as hee that sees, doth know hee sees, and he that heares, doth know he heares, &c. and is not our beleefe a matter of our vnderstanding as well as of our will? Therefore euery one that beleeues, knowes that he doth beleeue: it is a very vntoward faith that is without knowledge of it, and hee a goodly beleeuer, that knowes not whether he beleeues or no. *Math.9.28. Iesus asketh the blinde men, Beleeue yee that I am able to do this; and they said vnto him, Yea Lord:* and so *Iohn.9.35.38. he asked the blinde man whom hee had cured, Dost thou beleeue in the Sonne of God? Verse 38. He said, Lord I beleeue:* Euery true beleeuer knowes, and can truely say hee doth beleeue. Againe, we may know we haue faith, by the proper effects of faith, which is a godly life. Lastly, we may know it by the Spirit bearing witnesse to our spirits, *Rom.8.16.* and there cannot but bee certainety of faith, where there is the sense of faith by the Spirit.

Vse.2. The second Vse is for reproofe of some amongst vs, that mince this matter of assurance: We hope well, say they, that we shall be saued, but we are not sure of it.

it. Doe you hope well? It is fit you ſhould; and if your hope be a true hope, it will neuer make you aſhamed. But let vs examine it, Doe you hope to be ſaued without ground, or vpon ſome good ground? if without ground, then it is a vaine and fooliſh hope that will deceiue thee; if vpon good ground, then know that there is no true ground for *hope* but faith; *Faith is the ground of things hoped for*, *Heb.* 11.1. and therefore if we hope to be ſaued, we beleeue we ſhall be ſaued; *for true hope is as certaine as faith*, *Heb.* 6.9. If we beleeue certainely, wee hope certainely; ſo much faith as wee haue, ſo much hope wee haue; and ſo much hope as we haue, ſo much faith we haue; and therefore labour to know the ground of thy hope: Why doſt thou hope thou ſhalt be ſaued? Why, becauſe thou beleeueſt thou ſhalt be ſaued.

The laſt Vſe is to teach euery one of vs to labour for this confidence, it is worth our labour; it is the ſweeteſt comfort that euer wee can haue, liuing or dying, to know certainely that our ſinnes are forgiuen vs in Chriſt, and that wee are perfectly in the fauour of God, and haue true right and intereſt to heauen. We looke into our Euidences for our Lands, and make all ſure for them, much more ſhould we make ſure for our eſtate in grace, and intereſt in heauen: wee had needs of this comfort alwayes, ſpecially in time of temptation, and at the houre of our death; and therefore let vs get it before we are ſicke, it will be too late to get it then: many put it off to the laſt gaſpe, like the fiue fooliſh Virgins, that ſlipt the opportunity of getting Oyle into their Lampes, till it was too late; and therefore let vs labour for it in time. If wee once get this confident perſwaſion of Gods loue in Chriſt Ieſus, vpon good *Vſe.* 3.

good grounds, wee shall neuer wholly lose it; It may be quelled and lost in sense, in thy extremity, but it shall neuer dye in vs, but it shall comfort our hearts when wee haue not the sense of it.

Meanes how this assurance may be gotten.

But how shall wee get it, may some say? I answer, 1. first by prayer, *If wee aske we shall haue*; so did the Apostles, *Luke* 17.5. they prayed, *Lord increase our faith*: and so did *Dauid*, *Psal.* 35.3. *Say vnto my soule, thou art my saluation.* 2. Secondly, we must get it by hearing and obeying the Word of God. 1. *Iohn* 5.13. *These things haue I written vnto you that beleeue in the name of the Sonne of God, that yee may know that yee haue eternall life, and that yee may beleeue in the name of that Sonne of God.* Labour to heare the Word, and to know it, and to obey it, and then wee shall know that we haue eternall life; it was written for that very end and purpose, *Iohn* 14.21. 3. Thirdly, by the vse of the Sacraments; they are Seales to confirme this vnto vs: Wee haue heard of the inward Seale, Gods Spirit, these are outward Seales, *Rom.* 4.11. *After hee receiued the signe of Circumcision, as the Seale of the righteousnesse of faith, &c.* By the vse of the Sacraments wee come to haue this confident perswasion. In Baptisme the Minister saith, *I baptize thee in the name of the Father, &c.* Some say, where is it said in particular, that *I* or *thou* shalt bee saued? Yes, in Baptisme the Minister saith to me and to thee in particular, *I Baptize thee*; and God saith I receiue thee: So the Sacrament of the Lords Supper, that is a Seale to vs; and how? why God hath annexed it to his Word, as a seale to our soules of the forgiuenesse of our sinnes; and if we come with beleeuing hearts vnto it, then wee eate Christs body, and drinke his bloud, and so shall not dye eternally. And

there

there is also the particular application of the Minister, *Eate thou*, and *drinke thou* in remembrance that his body was broken for *thee*, and his bloud shed for *thee*; and so by this meanes this confident perswasion is increased in vs. Fourthly, another meanes is this, make much of the motions of Gods Spirit, *grieue not the holy Spirit, whereby yee are sealed, Eph.*4.30 The Spirit workes this confident perswasion in vs; if wee grieue this Spirit he will goe away, and withdraw the sense of this perswasion; if wee haue but a little fruits of the Spirit, a little faith, &c. let vs make much of it, and God will giue vs more, as Christ said to *Nathanael*, *Iohn* 1.60. *Because I said vnto thee, I saw thee vnder the figge-tree, beleeuest thou? Thou shalt see greater things than these*: So God saith to euery poore beleeuing soule; *I giue thee but a glimpse of assurance now, but thou shalt see greater things than these.* Fifthly, another meanes is to walke vprightly, and constantly before God, *Gen.*17.1,2. If wee walke vprightly before God, hee will be our God all-sufficient. Sixthly, another meanes to get this assurance, is a serious meditation on the promises of God, and an humble and sound application of them to thy selfe, *Heb.*10.22,23. they shall stand though our faith be weake; if we haue our eyes surely fixt on them, it will comfort vs in all troubles. *Psal.* 119.50. *Dauid* professeth that Gods promise was his comfort in trouble, and that it did quicken him. Seuenthly, let vs obserue faithfully the dayly experiments of Gods truth on others, specially on thy selfe, and that will helpe vs greatly herein. *Iudges* 13.22. 23. *Manoah* said to his wife, *we shall surely dye, because we haue seene God*; but his wife said, *if the Lord will kill vs, hee would not haue receiued a meate offering, and a*

4.

5.

6.

7.

burnt

burnt offering at our hands, neyther would he haue shewed us all these things, &c. She obserued and builded vpon Gods former mercies, and that workes a confident perswasion in her for the time to come. So if we haue got some perswasion of the loue of God, though afterward we lose the sense of it, yet let vs say to our soules, Surely God would neuer haue done all this for mee, he would neuer haue shewed me the way of Religion, & wrought some good perswasion in me of his loue toward me, if euer he had purposed to destroy me. Lastly, let vs try, & find, and labour to bee well acquainted with our vnion which we haue with Christ, for that will be an excellent means to worke this confident perswasion in vs; therein is thy fulnesse of grace, and so the fulnesse of thy assurance. 2. *Cor.* 13. 5. *Proone your selues whether you are in the faith, &c.* The Apostle would haue vs to attaine to this certainety of perswasion; and how? why, saith he, *Proue your selues, try your selues* of what? *whether Christ be in you:* Whether hee liue in you by his grace, and by his Spirit; whether by his death he mortifie your sins, and by his resurrection quicken you vp to newnesse of life; if he doe, then we may be fully assured that wee shall neuer be cast off.

This point we must bring our selues to, for this will bring comfort to vs in our sinnes, in our sicknesse, in our temptations; in all these if we looke to our vnion which we haue with Christ, wee may haue comfort: God hath knit mee to himselfe in Iesus Christ, and therefore I know, that all these stormes shall end, and turne to my good. And so in the want of any grace, this is our comfort, that wee are knit vnto Christ, and all sufficiency is in him, and of his fulnesse we shall receiue

ceiue *grace for grace*, therefore let vs labour to be well acquainted with this grace, *Our vnion with Christ*, and let vs make good vse of this word now deliuered vnto vs: we know not what tryals God hath in store for vs, and therefore let vs labour by all these meanes for this confident perswasion of Gods loue to vs: God giues vs his Sacrament to assure vs of it, and would haue vs be perswaded that he loues vs, and though we cannot attaine to this perswasion in that strength that we should, why yet God is not captious, hee will take all things at the best, walke before him and be vpright, and he will be our God all-sufficient.

The seuenth SERMON, vpon Rom. 8. the two last verses.

For I am perswaded, (or I am sure) that neither death, nor life, nor Angels, &c.

IN handling of these words, as you may remember, wee proceeded as God enabled vs in this present seruice, to reduce the whole Summe of these two verses to these seuen heads: First, that there is a communion betwixt God and the faithfull; so the word *separation* doth presuppose: secondly, we shewed the Bond of this communion, the loue of God: thirdly, wee shewed the ground both of this communion, and of the Bond of it, and that is Iesus Christ: fourthly we shewed the neare relation that there is betwixt Christ and those that beleeue in him, *Hee is our Lord*, saith the Apostle: fifthly, wee shewed the certainty of the state of the faithfull in it selfe, that neuer any thing should *separate them from the loue of God*. The sixt point (which wee handled the last time) was

the certainetie of it in our owne hearts. The ſeuenth and laſt point which now wee are come to, is; That the Apoſtle beares vp himſelfe boldly vpon this aſſurance, againſt all dangers and troubles that euer did or could befall him. And this is the maine reach of the Apoſtles whole diſcourſe; propounded here by way of reaſon, *For I am ſure.* As if he ſhould ſay, I may boldly and ſafely inſult ouer all thoſe dangers mentioned in the 35. verſe: But why *Paul* art thou ſo bold? *For I am ſure* (ſaith hee) that not onely thoſe dangers here ſpoken of, ſhall euer ſeparate mee from the *loue of God*; no, nor greater than they, nor the inſtruments of them, nor Abettors, nor Authors of them ſhall euer doe it. *Be it life, bee it death, bee it Angels, or Principalities, or Powers, &c.* Not any of all theſe ſhall bee euer able to ſeparate me from *the loue of God*: ſo farre off is it, that Tribulations, or Perſecutions, &c. ſhall ſeparate me, that none of theſe that are greater ſhall euer doe it. This is the iuſt connexion of theſe verſes with the former, and in this conſiſts the full weight and power of the Apoſtles Reaſon.

Now concerning this ſeuenth and laſt point, here are two things to be conſidered: Firſt, wee are here to conſider of the dangers that the children of God are ſubiect vnto: Secondly, of the ſupport and comfort they haue againſt theſe dangers; And both theſe wee are to conſider of (God willing) firſt in generall, then in particular.

Firſt, we will ſpeake of the dangers, and that in generall, that Gods children are ſubiect to; and then we will come to the ſupport they haue in them. For, firſt wee muſt know what the dangers are, before wee can know

know the ſupport and helpe we haue in them; we muſt firſt know the diſeaſe before wee can know the remedy: and concerning the dangers in generall, take notice of theſe foure things: Firſt, the variety of them, they are not one but many, of diuers kindes; ſome dangers of life, ſome of death; dangers wrought by diuers meanes and inſtruments, ſome by Angels, ſome by Principalities and Powers; dangers at diuers times, ſome preſent, ſome to come; dangers from diuers places, ſome from *the height aboue*, ſome from *the depth beneath*; here is the variety of them: for the Apoſtle ſpeakes not idlely in any of theſe words.

Secondly, wee muſt take notice of the compleatneſſe and fulneſſe of theſe dangers; they are not onely many and diuers, but euen all the dangers that may bee; for here is a ſufficient and perfect reckoning vp of all ſorts of dangers to the full: there is not one danger that can euer bee named or imagined, but it may fitly bee reduced to one of theſe heads that the Apoſtle here names, either *to life, or to death, or to Angels, &c.* And that the Apoſtle may bee ſure to comprehend all dangers, hee doth not onely name actuall dangers, ſuch as doe ordinarily befall vs both in life and death, but poſſible dangers, to come as well as preſent, nay ſuch dangers as in our ordinary apprehenſion are impoſſible; *from good Angels*, which is hard to bee conceiued how that may be.

Thirdly, wee are to conſider the croſſeneſſe and thwartneſſe of theſe dangers, propounded here in oppoſition one to another, and alſo in oppoſition each of them to our owne ſtate and minde; the Apoſtle

makes our case herein to be like vnto *Iudah, Isa. 9. 21. Manasses against Ephraim, & Ephraim against Manasses, and both of them against Iudah*: So it is with Gods children in their tryals, here is *Death opposed to life, and life opposed to Death*, and both opposite to Gods children; so here is *good Angels opposed to bad*, and bad Angels opposed to good: *things present opposed to things to come; and things to come opposed to things present; height opposed to depth, and depth to height*; and Gods children subiect to all these: And this is the *sting* of our Crosses, that we are thus crossed, and thwarted in our affliction, as when we be pinched with paine on the right hand, we turne to the left to finde ease; and presently on the left hand wee are pinched as much as before on the right; yet such is the present portion of Gods children. The fourth and last point is, that the Apostle propounds these dangers to himselfe, and to the faithfull, not as feares or shadowes, or imaginations *(I fight not as one that beateth the ayre,* saith the Apostle) but as true and reall dangers, such as hee doth acknowledge himselfe and all the faithful exposed vnto, and lookes to bee encountred first or last with such things indeede.

Doctrine. The Doctrine that flowes naturally from this Scripture thus opened, is this: That Gods children must make their account, and set downe their rest vpon it, that they shall be assaulted here in this world, with all tryals, and dangers, and distresses, that euer possibly can befall them. This doctrine is easie enough to bee vnderstood, (for Gods children see the truth of it daily in others, and feele it in their owne selues) but it is hardly digested: It is a hard saying, who can beare it? Therefore that we may the better brooke it, let vs re-

Foure preparations for the brooking of afflictions.

ceiue

ceiue it vpon these preparations. First, wee must not 1.
thinke that all these dangers shall be heaped vpon euery one of Gods children in seuerall, but they shall bee distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cup, and that Christ cals his Cup, *Matth.* 20. 23. *Ye shall drinke indeede of my Cup.* It is Christs Cup, and all the faithfull must drinke of it; *Ye shall drinke*, saith our Sauiour. Euery one must haue his share, and so amongst them they must drinke it all vp. Now because none of vs knowes, whether he shall drinke of the top of this Cup, or of the middle, or of the bottome, till his turne come, therfore euery one of vs must arme himselfe to drinke of any part of it, euery one is to make account that he is lyable to euery affliction.

The second preparation is this, we must not thinke 2.
that these afflictions shall befall all Gods children alike; No, some must drinke deeper of it than others; God hath some vnderlings amongst his children that are weake in faith, and young in grace, and they must haue a smaller measure of this Cup, an easier portion of these tryals: Againe, God hath some Standards amongst his children, that are strong in faith, armour of proofe, throughly settled and stablished in grace; and they shall haue a greater portion of this Cup: Such was *Iob* in his time, and such were *Dauid* and *Ieremy*, and *Paul* in their times. God raiseth vp many of these Worthies in euery time, and makes them vndergoe and ouercome a world of afflictions, to shame them that are fearefull, and faint-hearted, and will not vndergoe any affliction, and to beard all the enemies of God, be they men or diuels, and to magnifie the almighty power of a strong God in a weake man. Our

heauenly Father is most wise and mercifull in measuring out his afflictions to vs; the strongest shall be sure to haue as many as euer he can beare, (God giues him not his strength in vaine) and the weakest shall be sure to haue no more than hee can beare; God cannot, nor will not, cast away any of his children by their afflictions, how weak soeuer they be.

3. The third preparation is, that these afflictions that doe befall vs, shall not be powred vpon vs all at once, lest they ouerwhelme vs, and carry vs away as a whirlwinde into extasies and outrages, and despaire; but they are tendred vnto vs by little & little, by degrees, now one, and then another, as we shall be best able with comfort to beare them. The Lord when he layes affliction vpon vs, hee giues vs certain respites and breathing spaces betwixt our afflictions, else the spirit of man would faile before him: and in these breathing times we recouer our spirits. Wee behold and consider the mercy and goodnesse of God, in preseruing and deliuering vs from our great afflictions, and we get new hearts and courage to beare fresh assaults and afflictions.

4. Lastly, wee are to receiue this Doctrine vpon this preparation, that in all our afflictions, wee shall haue many comforts and helpes proportionably supplyed by God, whereby we shall be enabled both to vndergoe them, and to ouercome them. *Psal.* 94. 19. *In the multitude of my thoughts or sorrowes in my heart, thy comforts haue reioyced my soule.* Wee haue sorrowes indeede; yea, but we haue comforts aswell as sorrowes: wee haue a multitude of sorrowes; yea but wee haue a multitude of comforts too: Yea, and these sorrowes and comforts are so graciously tempered by the mercifull

cifull hand of God, that euen in the multitude of our sorrowes, *thy mercies, ô Lord, haue reioyced our soules.* And in 1. Cor. 10. 13. the Apostle saith, that God is faithfull, and will not suffer vs *to be tempted aboue our power, but will giue an issue with the temptation.* There are two things which God promiseth to all his children in all their afflictions: First a fair tryall; and then a good issue. What can we desire any more? Yes, we shall haue more, wee shall haue increase of righteousnesse and grace by them, *Heb.* 12. 11. *It bringeth forth the quiet fruite of righteousnesse.* Would wee haue any more? yee shall haue more, saith God; As they bring you increase of *grace*, so they doe of *glorie* hereafter; they shall be recompenced with euerlasting *glory.* 2 *Cor.* 4. 17. *Our light afflictions, which are but for a moment, worketh vnto vs a farre more excellent and eternall weight of Glory.* By these preparations I hope, yee are well prepared, not onely to heare and to vnderstand, but also to brooke and digest this Doctrine.

Now we come to the proofes. *Matth.* 16. 24. *If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me:* If we will follow Christ, we must bid farewell to our owne wils, and to our owne ease, and to the sweete times that are past for the outward man, we must deny our selues, and we must take vp Christs Crosse. What Crosse? It is a daily Crosse, *Luke* 9. 23. a continuall succession of tryals and afflictions, that wee are daily exercised withall. And in *Luke* 14. verse 26. our Sauiour enlargeth it with many particulars, *If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple.* Here are crosses of all sorts, and this we must make ac-

count

count of beforehand: for so our Saviour in *Luke* 14. 28. doth set it out by an excellent example of him that buildeth a Tower, *which of you minding to build a Tower, sitteth not downe first, and counteth the cost?* As if he should say, Your saving faith and religion will cost you deare, it will cost you many afflictions and crosses of all sorts: and therefore you must make your account so beforehand, for it will surely come upon you. And marke how our Saviour hampers vs by the diuers maner of his speech, and puts vs by all our shifts: In *Matthew* hee speakes it by way of exhortation, *If any man will follow me, let him resolutely take up his Crosse, &c.* In *Luke* he speaks it by way of commination, *If any man comes to me, and hate not father and mother, he cannot be my Disciple.* And he puts vs precisely upon this choise, Either you must resolue to forsake your religion, and stand out in opposition against Christ, or else you must resolue to forsake your selues, and all that you haue, and suffer, and liue in expectation of opposition from all the world, to forsake all the world, and liue in opposition to that. *Acts* 14. 22. *Paul and Barnabas confirmed the hearts of the Disciples, exhorting them to continue in the faith, affirming that we must through many afflictions enter into the Kingdome of God.* The people had receiued the faith before, and they come to confirme them in it; and how doe they confirme them in it? By affirming that through many afflictions we must enter into the Kingdome of God. There are two things in the speech that directly answer to two points in this our Doctrine: First, that the faithfull shall bee assaulted with afflictions; yea, with many *afflictions*: they must, a necessity is laid upon them, it is their inuitable portion; Afflictions are as the gate to the king-

dome

dome of God; for ſo the ſpeech intends; Through many afflictions wee muſt *enter* into the kingdome of God. Secondly, that this perſwaſion is a ſpeciall meane to confirme their hearts, and to make them to continue in the faith: and therefore they muſt make account of it before-hand, that ſo it muſt be. Wee haue an example of this in all Gods children that are regiſtred in Gods book; and as they were more excellent in grace, ſo they were more eminent in afflictions: ſee it in the Old and in the New Teſtament; In the Old Teſtament, *Pſal.* 44.22. Surely, *for thy ſake are wee ſlaine continually, and are accounted as ſheepe for the ſlaughter*: that is the eſtate of the Church in the Old Teſtament: And ſo in the New Teſtament, *Rom.* 8.36. *For thy ſake are we killed all the day long, we are counted as ſheepe for the ſlaughter*; there is the ſtate of the New Teſtament. See how elegantly the holy Ghoſt in the mouth of the Prophet in the Old Teſtament, and in the mouth of the Apoſtle in the New, doth chaine both Churches in the ſame bond and condition of afflictions. The Prophet ſaith in the perſon of the former Church, *for thy ſake are wee ſlaine all the day long, &c.* and the Apoſtle in the perſon of the later Church, retaines it as a truth, *for thy ſake, &c.* No difference in their words, nor no difference in their portion of afflictions: And therefore when wee reade it in the Old Teſtament, know that this was the portion of Gods Church and Children from the worlds beginning; & when you read it in the New Teſtament, know that this ſhall be the portion of all Gods Children to the worlds end. Wee may ſee this in the cloud of witneſſes, *Heb.* 11.35. to 38. The Church in the Old Teſtament, what was their portion? *They were racke, and*

would not be deliuered, they knew it was their portion; *Others were tried by mocking and scourging, by bonds and imprisonment; they were stoned, hewen asunder, slain with the sword, &c.* What can be imagined that is not here to bee vnderstood? Looke to answer this in the words of the Apostle in the New Testament, and see how the estate of the Church is vnder that, 1. *Cor.* 4. 9. *For I thinke* (saith hee) *the Lord hath set forth vs, the last Apostles, as men appointed to death, for we are made a gazing stock vnto the world, to Angels and to men.* The Apostle makes it his owne case, 2. *Cor.* in. 11. 23. to 27. *Hee was in labours abundant, in stripes aboue measure, in prison plenteously, in death often.* And so in 2. *Cor.* 4. 8. & 2. *Cor.* 6. 4. to the 10. And so we see the point proued by Scripture.

The reasons to proue it are these; First, our former sinnes deserue it (should be so, *Lam.* 3. 39. *Why is the liuing man sorrowfull? Man suffereth for his sinnes.* The Lord himselfe makes the question there, and the Lord himselfe answers it: Will you know a true cause, why the liuing man is sorrowfull? his sinnes are the cause of it, our sinnes haue pluckt all the world about our eares; by our sinnes we incense God against vs, by our sinnes wee haue incensed all the creatures against vs; how can we chuse but haue many afflictions on euery side? Many men in the world cry out of the multitude and greatnesse of their afflictions, but let vs learne a better lesson: when wee are in distresse, let vs cry out of the greatnesse and multitude of our sinnes, that deserue, and haue brought these heauie and manifold afflictions vpon vs; and yet wee must not thinke that euery particular affliction is answerable to euery particular sinne, but there is a generall reference in all;

and this vſe wee are to make of them, pray that they may not be laid vpon vs in way of puniſhment for reuenge, but for chaſtiſement, in iudgement, not in wrath.

The ſecond reaſon: Our continuall corruptions are the cauſe of it; our hearts are full of corruption, and therefore our liues are full of afflictions: If a man be wilde and vnruly, he muſt bee kept vp, as it were in a priſon, to keepe him in order; Our afflictions are as a ward or a priſon to vs, to keepe vs that wee breake not forth into ſinne. *Iob 7. 12. Thou keepeſt me in ward.* *Iob* had an vnruly heart, and therfore God kept him in ward, or priſon, that he ſhould not breake out into ſin with the world. *Paul* was a deare childe of God, yet he had an vnruly heart, ready to be lifted vp through the aboundance of Reuelations, and therefore a meſſenger of Sathan was ſent to buffet him, that ſo hee might not be lift vp aboue meaſure, *2. Cor. 12. 7.* *Reaſon. 2.*

Thirdly, our preſent ſtate and condition expoſeth vs to theſe multitude of troubles, *Ioh. 16. 33. In the world you ſhall haue afflictions*; What is our preſent ſtate in this world? Is it not a pilgrimage? and do not pilgrimes and ſtrangers finde all hard meaſure in their trauailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner of hardneſſe in the field? A great many of our Brethren at this day can witneſſe it by wofull experience: Is not our preſent ſtate our ſeede-time? and doe not Seedeſ-men or Huſband-men endure many ſtormes, windes and tempeſts, and many a hard brunt before the haruеſt come? So muſt we ſow here in teares, that we may reape in ioy, *Pſal. 126. 5.* *Reaſon. 3.*

Fourthly, Sathan our enemy he labours it, and pro- *Reaſon. 4.*

curses it, *Reu.*2.10. *The Diuell shall cast some of you into prison*: men doe it; yea, but the *Diuell* he procures it. *Luk.*22.31. Our Sauiour saith to *Peter, Simon, Simon, Sathan hath desired to winnow you, &c.* His fingers itch at Gods children, to bee molesting them; and hee is malicious, and his malice is neuer at an end: When he had got a commission against *Iob*, to afflict him in his Cattell, Seruants, and Children, this would not serue his turne, but he sues to haue a new Commission to afflict his Body too, *Iob.*2.4,5. His malice is vnsatiable and without end, he will surely bring vpon vs all the euils he can, and hee can doe much where God giues way to him (else he can do nothing) and hence it is that we meete with so many tryals.

Reason 5. Lastly, God giues way to Sathans malice, and that, as for many iust causes best knowne to himselfe; so for these Reasons knowne to vs. First, to trye vs; not to see what is in vs, for that hee knowes well enough; but so to try vs, as that he purge the drosse out of vs: therefore it is called a winnowing, *Luke.*22.31. and fiery tryall, 1.*Pet.*4.12. Secondly to humble vs; nothing annoyes a childe of God more than a proud heart, and nothing puls it downe and humbles it more than affliction. *Iob* 33.14,16,17. *God speakes once or twice and one seeth it not, then hee openeth the eares of men by their corrections which hee hath sealed, that hee might abate the pride of man.* Thirdly, to draw vs neere and close to himselfe. It is with vs as it is with little children, that when they are in the field with their father, they runne abroad from him in the grasse carelesly, but when they see a Dogge or a Snake comming towards them, presently they run to their father and cry for helpe. So we runne on in the world straggling

from

from our Father, and when ſome affliction or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigal childe did when he was hunger-bitten, *Luke* 15. Fourthly, God giues way to it, that ſo we may magnifie his mercy, truth, power, and wiſedome, in preſeruing and deliuering vs. When wee haue beene in affliction many yeares, yet are not conſumed, this will make vs prayſe and glorifie God, 2. *Cor.* 1. 8, 9. *We were preſſed* (ſaith the Apoſtle) out of meaſure, *paſſing ſtrength, yea, wee receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God that raiſeth the dead*; and therefore God ſuffers vs to bee thus afflicted, that ſo his goodneſſe might bee magnified in raiſing vs from theſe afflictions.

The firſt Vſe is for matter of reproofe, and that both of thoſe that are without, as alſo of thoſe that are within: of carnall men, and of profeſſors. Firſt, it is for reproofe of carnall men, & firſt of ſome that reproach our Chriſtian ſtate and profeſſion, and brand it with the marke of eaſe and idleneſſe. To reſt vpon the Sabbath, and to goe to Church, and to ſit ſtill and heare the Word, and receiue the Sacraments, and to ſay ouer now and then a few prayers; this is an eaſie life, ſay they, and an idle profeſſion. Firſt, I anſwer to the perſon; Thou prophane worldling that ſaiſt thus, let me tell thee; if the Chriſtian life bee ſo eaſie as thou ſaiſt, it is the more ſhame for thee, that wilt not leade this life; it is the onely way to hauen, and if it bee ſo eaſie as thou wouldſt make it to be, what a horrible ſhame, yea, what a fooliſhneſſe is it for thee, that thou wilt take a great deale more paines to goe to hell, than thou mighteſt take and goe to heauen? I ſpeake this to thee

Vſe. 1.

in thine owne language, that wilt make it to be so easie. But secondly, I answer to the matter, and I say, that a Christian life rightly managed, is a most hard and laborious life, subiect to all reproaches, crosses, tryals, losses, persecutions, wounds of conscience, and breakings of the heart, fightings, spoylings, subiect to the malice of men, and to the rage of the diuell, subiect to killings of all sorts; and that which is most tedious and irkesome of all other, subiect to a continuall combate betwixt the flesh and the Spirit in our owne bosomes. These and all other dangers and tryals, a Christian life and state is subiect vnto; I say, a Christian life is subiect to all these, but not so as to bee ouercome by them, but as alwayes exercised with them, so as wee must wraftle and struggle with them all the dayes of our liues, & that vpon the very hazzard of our soules: if this be an easie life, there is none hard vnder the Sunne: It is true, it is an easie and comfortable life in a spirituall sense, but a carnall man cannot reach vnto this: Custome in afflictions makes it easie, the promises of God makes it easie, the fellowship of Christ in our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory, these things make a Christian life easie and comfortable to vs in regard of the inward man: the regenerate part delights in nothing more, than in mortifying and crucifying this body of sinne, which is notably effected by these afflictions. Hence it is, that it is easie and comfortable to the spirituall man, because hee findes his aduersary the flesh, weaker than it was; that begins to dye. For our corruptions are killed by afflictions, being sanctified to the hearts of Gods children; yet still I maintaine it against this scandall, that a

Christian

Christian life rightly managed, in it selfe, in regard of the outward state of it in this world, is most hard and laborious.

Secondly, it is for reproofe of others that are without, that iudge hardly of Gods children, because of their affliction: If they see a Professor much afflicted and troubled, either outwardly, or inwardly, or both, they are ready to passe hard censures on them; Surely, say they, whatsoeuer these men pretend to be, yet they are but grosse hypocrites, and notorious sinners; thus they adde affliction to the afflicted: God afflicts vs with his heauy chastisements, and the world afflicts vs more with their bitter and heauy censures: but if this doctrine be true, as it is, that all Gods children are subiect to all afflictions, then surely wee haue more reason to iudge more fauourably of them that are afflicted most, than of them that are afflicted least: *Iob* was thus censured by his friends, but it was their errour, as God himselfe shewes, *Iob* 42.7. And so was *Dauid* by his enemies, but it was their malice, *Psal.* 41. 8. *A mischife is light vpon him* (say they) *and he that lyeth, shall no more rise*: Thus did the Barbarians censure of *Paul* because of the Viper that hung on his hand, that he was a murtherer, *Act.* 28.4. but this was their sauagenesse. *Dauid* himselfe confesseth that hee was neere vnto this point, to condemne the generation of the Righteous because of their afflictions; but hee confesseth it was his folly and his ignorance, *Psal.* 73.12. to the 22. and that hee was as a beast herein: And surely to condemne the generation of the Righteous for their afflictions, is a foolish and an ignorant, and beastly censure. I say beastly, as he saith, because as a beast is lead onely by present sense, and not by vnderstanding

derſtanding: ſo theſe vncharitable cenſurers are carried away onely with the preſent ſenſe of our afflictions, not vnderſtanding nor conſidering, that all kindes of afflictions and tryals are the portion of Gods children here in this life. 1. *Theſ.* 3. 3, 4. The Apoſtle is very carefull to preuent the ſlander of the Croſſe. It is not to be denyed, but that Gods children are ſinners, but yet they are not notorious ſinners, or if they bee in ſome particular kinde, if thou know it, then certainly thou maiſt bee bold to ſuſpect that ſuch Iudgements were for ſuch ſinnes; but if thou know not their ſinne, pronounce not of their eſtate; this ſuppoſing, though it be thought, is ſinne, *Luk.* 13. 2, 3. *&c.*

Secondly, this ſerues for reproofe of thoſe that are within; of nice and dainetie profeſſors: they will heare the Word, and pray, and beleeue, and doe many good things, and delight in the ſeruice of God: but when they muſt come to endure, as Chriſtians, many and heauy temptations and tryals, they are at a ſtand, this is harſh and hard to them, they cannot endure it, ſome of them are ready to fall away, others grudge and murmure at their hard portion. But, *ſhall we think to receiue good at Gods hand, and not euill?* It was the words of a wiſe man in his ſore affliction, to a wicked woman that neuer knew what affliction meant; and ſhall any of vs thinke to receiue the comforts, and ſweete of Chriſtianity, and not endure the croſſes and ſower of it? The hard-hearted Iewes would haue beleeued in Chriſt, if they could haue ſeparated him from the croſſe, *Come downe from the Croſſe* (ſay they) *and we will beleeue in thee:* But thou that art a profeſſed Chriſtian muſt learne to embrace Chriſt with the croſſe; thou muſt as willingly embrace all afflictions

that

that accompany a Christian life, as Christ himselfe, the Author of thy saluation: But here some will plead their priuiledges, that they are exempted from this hard portion, for they are as loth to come vnder affliction, as the childe is to come vnder the rod; First, say they, God loues vs, therefore he will not afflict vs. I say he loues thee, and therfore he will afflict thee, *Rev.* 3.19. *As many as I loue* (saith God) *I rebuke and chasten.* Againe, they say, God is our *Father*, and we are his *children*, therfore he wil not correct vs: Nay, therefore hee will correct vs, *Heb.* 12.6. *whom the Lord loueth he chasteneth, and scourgeth euery Sonne that hee receiueth.* Againe say they, Christ hath suffered all for vs, and therefore we must not suffer any such things: Nay, therefore we must suffer, *Mat.* 16.24. *If any man will follow Christ, he must take vp his Crosse and follow him*; and vnlesse wee doe thus, we cannot bee *Christs disciples*, *Iohn* 15.20. It is true, that these are sweet and heauenly priuiledges, and such as exempt vs from the euill of all afflictions, but not from any one kinde of them.

The Second Vse is for Exhortation, and first, to teach euery man to make account of afflictions, and to looke for them continually: Make account as duely of thy portion in the Cup of afflictions, as of any part of thy daily bread which thou liuest vpon; when wee are in health and prosperity, let vs looke for sicknesse and aduersity: But will some say, What, shall I looke for these before-hand? this is to vexe and trouble our selues with out need: for if the distresses we looke for do not come, then we trouble our selues in vain; if they doe come, then they bring harme and trouble enough with them. Why should wee sorrow before-hand? I *Vse.* 2.

answer, yet we must looke for them before-hand: for if we doe so, then if they doe not come (as happely thy godly feare hath preuented them,) we haue cause to blesse God for it: if they do come, then if we haue made account of them before, the smart of them will be much easier vnto vs: temptations, and troubles, and losses, when they come vnawares, they doe commonly lye very hard and heauy vpon vs; but when wee haue made account of them before-hand, they are much lighter to vs. I will not deny but that wee must vse all possible meanes to auoid afflictions, wee must pray against them, and preuent them what we can, as our Saniour prayed, *If it bee possible, let this cup passe from me*, Luke 22. yet we must make account of them before-hand. These times wee liue in are such as call vpon vs to looke for afflictions, they are the last dayes of the world, and they are the worst and most dangerous times; present troubles and miseries, and imminent dangers and feares, there were neuer more; The Lord is abroad in Iudgement, and carries his cup in his hand; the *Germans* drinke of it first, the *French* soone after, the *Polonians* soone after them; and haue not the *English* iust cause to feare, that wee shall pledge them, and that ere long, wee know not how soone? Secondly, against this teacheth vs not onely to account of afflictions before-hand, but also to prepare for them, and to furnish our selues accordingly: there is much good to be had by them, and therefore we are to prepare for them; and therfore doth God warn vs of dangers before-hand, that we might be armed to bear them when they do come. And that we may prepare for them, we must labour for these things: First, we must labour to get a resolution in vs to beare them, and to stand it out

Things to be laboured for that we beare afflictions.

1.

to

to the death; wee must resolue with the Apostle, *Act.* 21.13, not onely to suffer, but to dye with Christ. Secondly, wee must season our hearts with the comforts of Gods promises before-hand, to counteruaile our afflictions when they come; as that hee will neuer faile vs nor forsake vs, that he loues vs, & that the issue shall be good. Thirdly, esteeme basely and vilely of thy selfe, deny thy selfe, and so take vp thy Crosse and follow Christ, *Matth.* 16.24. If we be choise and leaning to our selues wee will neuer endure the Crosse: compare *Matth.* 16.20. with *Phil.* 2.7. And fourthly, wee must labour to bee well acquainted with the death of Christ; this is armour of proofe against all afflictions, to know *Iesus Christ* and him crucified, by sensible experience in our selues: If I finde the life of Gods Spirit in me, applying the death of Christ to mee; and thereby subduing and crucifying my sinnes; if we can finde this, wee shall bee well armed against all afflictions. Wee come here to receiue the Lords Supper in remembrance of Christs death, then let vs desire to bee made conformable to his death, and then afflictions will bee sweete vnto vs. Againe, let vs labour for the assurance of Gods loue and fauour, for that is it that makes the Apostle thus boldly to beare vp himselfe against all afflictions. 2. 3. 4. 5.

The last Vse teacheth vs Pacification: euen in our greatest distresses let vs sit down & say, this is my portion, & therefore will I bear it. Many are ready to complaine & cry out, & to say when they are afflicted, especially when Gods hand lies heauy vpon them, Oh, my affliction is great and strange, my case is not like vnto other mens, no man is so hardly handled as I am, as *Vse.* 3.

the Church, *Lam.*1.12. but this is the frowardnesse of our corrupt hearts. Whatsoeuer it is, it is thy portion, & therefore bee pacified and contented; It is no otherwise with thee than it is with all Gods children; euery one hath his portion of them, 1.*Pet.*4.12. *It is no strange thing*, 1.*Pet.*5.9. It is the same afflictions that are accomplished in our Brethren, 1.*Cor.*10.13. *No temptation doth befall vs, but such as appertaine to man*; and therefore let vs be content and pacifie our selues; looke not so much on thy afflictions, but looke vp to God. It is his Ordinance that euery one of vs should beare his portion of affliction; whatsoeuer thou dost endure, it is but thy portion, thy draught: *Shall I not drinke of the Cup which my Father gives mee to drinke of?* saith our Sauiour, *Ioh.*18.11. This is it our Sauiour comforts himselfe and his Disciples withall; and let this comfort thee: It is thy Fathers Cup, and therfore thou must drinke of it. And secondly, let vs looke vpon others of Gods children; some of them are equall with thee in afflictions, others come short, but many goe beyond thee, and thy afflictions are but little to some of theirs, and those that are at more ease now, may be in great distresses hereafter; and wilt not thou bee content to beare that which all Gods children beare, and must beare more or lesse, first or last? All of vs haue sinned, Christ onely excepted; but none are exempted from the rod, not Christ himself, And is it not a sweet thing for thee to be ranged with Christ, and with thy brethren the children of God? Is it not a comfort to thee to dye with thy Captaine Christ, and with thy fellow-Souldiers the children of God, *Dauid*, *Iob*, *Paul*, and others? therefore when thou saist thy case is worse than any others, thou speakest thou

knowest

knoweſt not what; thou knoweſt what thy ſelfe feeleſt, but not what another man feeles; thine are greater happely than thy brothers to day; happely to morrow his will bee greater than thine; a little affliction may be greater to him, than a greater to thee; he that hath leaſt, hath as much for his ſtrength as thou haſt for thine. Thou muſt ſuffer afflictions, therefore take vp thine owne Croſſe, ſuffer thine owne afflictions, beare thine own burthen, that is thy portion thou art appointed and called vnto. *The Lord hath appointed them to vs, 1. Tim. 3.* and therefore wee muſt willingly beare them, in obedience to Gods ordinance, in our fellowſhip with Chriſt, and all the reſt of Gods children, and then God that hath brought vs into the tryals, will ſurely bring vs through them all with comfort, ſafetie, and deliuerance, euen vnto a Crowne of life, *Iames 1. 12. Bleſſed is the man that endureth temptations, for when hee is tryed, he ſhall receiue the Crowne of life:* But ſee thou bee the childe of God, for afflictions are common to all, but the comfort and benefit of them is proper to beleeuers only: Doſt thou ſuffer as a Chriſtian? then reioyce in it, for then bleſſed and happy are wee, *1. Pet. 4. 13.* to the *16.* Verſe, if we ſuffer for Chriſts ſake, for righteouſneſſe ſake, for a godly life, for obedience to God in crucifying the fleſh, then bleſſed are we, if we thus indure temptations; for after we are thus tryed, we ſhall receiue this Crowne of life.

The eighth SERMON, vpon Rom. 8. the two last verses.

For I am perswaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

THe seuenth and last head that wee reduced this Scripture vnto, was the comfort and support that the Apostle hath in the loue of God through Iesus Christ, against all feares and terrours whatsoeuer. Wherein I obserued two things: First, the dangers of Gods children: Secondly, the comfort whereby they are sustained in them: Of both these I propounded to speake first in generall, and then in particular. I began with the dangers in generall, & shewed; That the dangers which Gods children are subiect vnto, are not onely such as they are subiect to with the rest of the world, but also such as they alone are subiect vnto; as persecution for Christs sake, &c. Now in the next place, we are to speake in generall of the comfort which Gods children are supported withall against all dangers; and that is, the true and holy assurance which they haue of the loue of God to them in Christ Iesus. Now this comfort the Apostle doth extend and stretch out here, vpon a double straine; First, by way of suppositon; Secondly, by way of insultation and triumph: First, by way of suppositon, for so his speech is to be taken: as if he should say, Suppose, or put the case, that *death, or life, or Angels, &c.* should set themselues against vs to ouerthrow vs, yet in the strength of my assurance which I haue of the loue of God in Christ Iesus, I am comforted and supported against them all: Secondly, the Apostle speakes by way

way of insultation or triumph: for, that the Apostle so intends it, appeares partly by his manner of speech in the 35. Verse, *who shall separate vs*; as if hee spake these things sleighting them, and insulting ouer them; and more plainely in the 37. Verse, *In all these things wee are more than Conquerours, &c.* and thence hee inferres his protestation, *for I am sure that neither death, nor life, &c.* so that hee speakes these words as a Conquerour, by way of triumph: so that this comfort which he hath in this assurance, is not a weake comfort but a marueilous strong comfort, such a comfort, that in the strength thereof, he may and doth insult and triumph ouer all dangers whatsoeuer. These circumstances considered, the Doctrine ariseth naturally thus; namely,

Let vs propound to our selues what dangers soeuer may befall vs, yet notwithstanding the true and holy assurance that we haue of the loue of God towards vs in Christ Iesus, shall bee able to comfort and support our hearts against them all, euen to a holy insultation and triumph ouer them. *Doctrine.* There are two questions to be considered of in the practice of the Apostle, and so in this Doctrine: The first question is, Whether it be lawfull, or fit for Gods children to propound feares and dangers to them selues in their owne meditations? Secondly, how it can stand with distressed Beleeuers, that they should triumph and insult ouer their afflictions? For the first question, some will say, Haue wee not sensible feares and dangers enough vpon vs daily, euen as much as we can stand vnder; and shall wee increase our burthen, and propound more and greater feares and dangers to our selues? I answer, Yes, they may doe it, and they ought to doe it, and it is no increasing,

creasing, but a lightning of our burthen. If a man haue a grim & stern aduersary to fight withal, is it not wisedome for that man, first to take a view of that aduersary, & to look him in the face, to see how he can brook him before hee vndertake to fight with him? Oh, beloued, Gods children haue many grim and sterne enemies to fight withall. Persecution is a grim & sterne aduersary, and all that will liue godly in Christ Iesus, must suffer persecution. Temptation is a grim & many sterne enemy, and Gods children must be tried with hideous and fearfull temptations. Death is a grim and sterne enemy, and we must passe through the terrours and sorrows and bars of death to the ioyes of life. Hell is a grim and sterne enemy, and we must make account to touch at the gates of hell, when wee saile to heauen. The Diuell is a grim and sterne aduersary, and Gods children must fight with Diuels. If we will bee the good Souldiers of Iesus Christ, wee must wrestle and fight, not with flesh and bloud onely, but against principalities and powers, euen against the Diuell himselfe: And therfore hauing so many, and so grim, and sterne enemies, that wee must fight against, haue we not iust cause then to propound such things to our selues in our meditations, to see how wee can brooke them; and to hearten our selues against the feare and euill of them? Yet herein we must obserue two cautions; We must not propound to our selues vaine and friuolous matters, without reason or ground (that were to fight with our owne shadow) but serious thoughts & grounded meditations of true dangers, such as may or will befall vs, more or lesse, first or last. Secondly, we must not propound to our selues any thoughts of sinne; for sinne is a defiler, and the least thought or

apprehension

apprehenſion of ſin will infect vs; Sathan is ſo ſtrong and ſubtle, we are ſo weake & ſimple, that if euer he get vs into any contemplation of ſin, as it is ſin, though it be not with any intent to commit it, nay, though it be with a contrary intent, euen to hate it, and preuent it, yet vſually he will infect vs with it before we be aware, ſo that it will leaue a ſtain behinde: therfore take heed of any ſpeculations or propoſitions of future ſins, for that is not the way to eſcape them, but rather to bee entangled with them, ſpecially meditate not on the materials of ſin, for that is exceeding dangerous; wee may conſider how hateful it is to God, and how hurtfull to our owne ſoules, but we muſt not meddle with the materials of ſinne. The ſecond queſtion is, How it can ſtand with the diſpoſition of the diſtreſſed beleeuers, that they ſhould inſult and triumph ouer their afflictions? Alas (may ſome ſay) Gods children are humbled, and mourne, and ſigh, and groane vnder the burthen, and yet doe they inſult and reioyce ouer them? Yes they doe, their mourning and inſultation may ſtand well together; they mourne for their preſent paine and griefe, but they inſult ouer them in the aſſurance of victory, and of the good they ſhall haue by them. They mourne for their ſinnes that brought their afflictions on them; but they reioyce becauſe they know that by Gods hand theſe afflictions ſhall be made a meanes to cure thoſe very ſinnes that haue procured them. They mourne for the periſhing of the outward man by them, but they inſult that thereby the inward man is renewed daily; In a word, they mourne in themſelues, but they reioyce in God; Carnall inſultation doth not beſit Gods children, this is an holy inſultation, and it becomes them well. They

insult not, first in respect of their owne strength (such reioycing is not good) but meerely and onely in the strength of God; and secondly, not so much for their owne good and safety, but much more for the honour and glory that God shall haue by their afflictions, and by their deliuerance; and this is a holy and good insultation: and this is the godly and Christian insultation of strong Beleeuers against all dangers, for that is the reach of the Text: strong Beleeuers may doe it; weake Beleeuers may do so too, but not with that sense as the other may: Christ Iesus was so weake that hee was not able to beare his Crosse, yet when he was nailed on that Crosse, he did then openly triumph ouer all his enemies.

Now come we to the proofe of the obseruation thus cleared. And first wee will prooue it in the state of the faithfull: Secondly, you shall see it in the practice of the faithfull: And thirdly, you shall see it in the warrant that Gods children haue for it. First, see it proued from the state of the faithfull, *Psal.* 112. 7, 8. *Hee will not be affraid of euill tidings*: and why? *for his heart is fixed, and beleeueth in the Lord*: And for the more certainty, he doubles vpon it in the 8. *verse*, *His heart is stablished, therefore hee will not feare, &c.* Who is it that the Prophet speakes of here? Of a true Beleeuer, that is, of him that beleeues in the Lord, and rests himselfe securely vpon the Lord for protection: And what is the effect that his Faith shall worke in him? strong assurance and comfort, it confirmeth and fixeth his heart: And what then? *He shall not be affraid of euill tidings*: Againe in the 8. *verse*, *His heart is established*; How farre? Euen to the seeing of his desire vpon his enemies, to the subduing and triumphing ouer, and

the ſetting of his feete on the neckes of them. See it alſo in the practice of the faithfull, how they propound and hearten themſelues againſt all dangers that may befall them. It is the practice of all the faithfull as well as of *Paul*, and ſome other. It was the practice of the whole Church, *Pſal.* 46. 1, 2, 3. *God is our hope and ſtrength, and helpe in troubles, ready to be found.* Firſt, the Church there layes downe this holy aſſurance for the ground of their comfort, and this is a ſure ground, that *God is our hope and helpe in troubles, &c.* and then ſecondly, they propound to themſelues dangers that may befall them, and ſtrange and fearfull ones too; *The mouing of the Earth, the falling of the Mountaines into the midſt of the Sea, the raging of the Waters*, in the 2. and 3. *verſes*; ſuch dangers as did not come to paſſe in their times: But if they did, what then? Why then laſtly, they gather to themſelues out of this aſſurance matter of conſolation againſt all theſe dangers, *verſ.* 2. as who ſhould ſay, Let them roare when they will, we will not feare them, becauſe *the Lord is our hope, and ſtrength, and helpe in troubles, ready to bee found.* So *Pſal.* 27. 1, 2, 3. it was *Dauids* practice in his particular; the matter of the ſpeech is this, *The Lord is Dauids light, and his ſaluation, and the ſtrength of his life*: This he beleeues and is well aſſured of, and therefore hee feares nothing; And this hee inlargeth, propounding to himſelfe in the 3. *verſe*, a matter of greater feare: What if a whole hoaſt were pitched againſt him? what though war be raiſed againſt him? Yet he would not be affraid, hee would neuer be put to ſuch a feare as to vnſettle his aſſurance in God: Alas, what is *Dauid* alone to a whole hoaſt of men? Nothing in himſelfe, but in his confidence and aſſurance that hee

hath in God, they are nothing to him, they shall neuer be able to destroy him: And if you marke the manner of his speech, he deliuers it by way of insultation too, *The Lord is my light, whom should I feare?* as setting his aduersaries at nought, and his heart triumphing in God against them all: And that no man should think this was a matter peculiar to *Dauid* by prerogatiue, he makes it the case of euery true beleeuer, and cals vpon them for the same practice in the 14. *verse, Hope in the Lord, and be strong, and he shall comfort thine heart, &c.* As if hee should say, It is not my case alone, but yours too; get you a sure faith in God, and sound assurance as I haue, and thereby you shall be comforted against all dangers, as I am. Thirdly, behold this in the warrant that Gods children haue for it; they haue good warrant for it, euen from God himselfe, *Isa.* 41. 10. *Feare not thou, for I am with thee, be not affraid, for I am thy God, I will strengthen thee, and helpe thee, &c.* And in the 12. *verse, All their enemies shall bee as nothing, and the men that warre against them as a thing of nought.* The drift of the Prophets speech, is this; The Lord would haue his children to take heart to themselues, and to bee feareleſſe of dangers; What must they doe then? Why, let them get sound assurance in God, and in his power, helpe, and loue, and then all their oppoſites shall bee as a thing of nought, they may ſcorne them. And ſo *Iſa.* 43. 1, 2. *Thus ſaith the Lord that created thee (oh Iacob) and he that formed thee (oh Iſrael,) I haue redeemed thee, and haue called thee by thy name, thou art mine. When thou paſſeſt through the waters I will bee with thee, and through the flouds, that they doe not ouerflow thee; when thou walkeſt through the fire thou ſhalt not be burnt, &c.* It may be they ſhall

neuer

neuer fall into theſe dangers, but it is ſpoken by way of ſuppoſition; as if God ſhould ſay, If thou ſhouldeſt fall into theſe or any other dangers, yet in the aſſurance that God ſaith vnto vs, *thou art mine*, wee ſhall ſafely and triumphantly paſſe through the fire, and through the water, and through all dangers that euer can be imagined, and ſo, that we ſhall receiue no damage by them in regard of our ſpirituall eſtate, and wee ſhall haue comfort in them in regard of our outward eſtate: And ſo *Pſal.* 91. from the firſt to the laſt verſe; *Who ſo dwels in the ſecret of the moſt high, ſhall abide in the ſhadow of the Almighty, &c.* One would thinke at the firſt ſight, that this were a repetition of one and the ſame thing; for, what is it to dwell in the ſecret of the moſt high, but to abide in the ſhadow of the Almighty? It ſeemes to be the ſame, but it is not ſo: The former part of the verſe ſhewes the aſſurance that Gods children haue in the loue of God, *they dwell or repoſe themſelues in God*; the latter part ſhewes their ſafety and ſecurity that by this aſſurance they attaine vnto, *they abide in the ſhadow of the Almighty*, that is, they are ſafe ſheltered vnder the ſhadow of the Almighty. And theſe two the Prophet enlargeth in the reſt of the Pſalme: their aſſurance in the 2. *verſe, I will ſay vnto the Lord (Oh my hope and my fortreſſe) he is my God, in him will I truſt.* Here is the repoſe of the children of God; but what is their ſafety? it followes in the reſt of the Pſalme, ſafety againſt ordinary dangers, *The noiſome peſtilence, the flying arrowes, &c.* in the 3.5, and 6. *verſes.* Againſt ſuppoſed dangers, *verſe* 7. *A thouſand ſhall fall at thy ſide, and tenne thouſand at thy right hand, but it ſhall not come neere thee*; And againſt likely dangers in the verſes following. And in

the 13. *verse*, he stretcheth out the safety of Gods children euen to insultation, *Thou shalt walke vpon the Lyon and the Aspe, the young Lyon and the Dragon shalt thou tread vnder foote.* Seeing then that this Doctrine agrees so firly with the state, practice, and warrant of the faithfull, then it must needes bee an vndoubted truth, that let vs propound to our selues whatsoeuer dangers may befall vs, yet our holy and true assurance of Gods loue to vs in Christ Iesus, is able to comfort and support our hearts against them all, euen to an holy insultation and triumphing ouer them.

The Reasons how it comes to passe that this true and holy assurance of the loue of God in Christ Iesus, doth so fortifie the hearts of Gods children against all dangers, I say the reasons thereof are many. First, this holy assurance tels vs that God is on our side, and then what, or who can be against vs? It is our Apostles owne reason, *Rom.* 8. 31. *If God be on our side, who can bee against vs?* that is, to doe vs harme. God doth not turne out his children single to the battell to shift for themselues, but hee goes forth with vs himselfe, and helpes vs, and comforts vs, and strengthens vs, and incourageth vs, and teacheth vs, and maketh vs to fight, and fights himselfe for vs, and gets the victory for vs: and this our faith assures vs of, and this comforts the hearts of Gods children, and makes them confident against all dangers. In 2. *Kings* 6. 15, 16, 17. when the Prophet *Elisha* his seruant saw the great hoast that compassed the City, hee was much terrified, and cries out, *Alas Master, how shall wee doe?* The Prophet answers him, *Feare not, they that be with vs are more than they that bee with them.* This is like our case, when Gods children look about them, and see a whole hoast

reason 1.

of

of afflictions, dangers, perſecutions, and temptations compaſſe them about on euery ſide, they cry out in their weakeneſſe, Alas, what ſhall we doe? Our Faith, that anſwers; Feare not, there bee more with vs than there is againſt vs. Is not God more than all the world? God is with vs, and this aſſures and comforts our hearts. How ſweetely doth *Dauid* caſt himſelfe vpon God in his greateſt dangers? *Pſal.* 23.4. *Though I walke through the valley of the ſhadow of death, I will feare none euill*: why? *for thou art with me, thy Rod and thy Staffe they comfort mee.* God is not onely with him, but he is with him to comfort him, and therefore hee will not feare.

Secondly, this holy aſſurance tels vs, that God loues vs in Chriſt, and what ſhal hurt Chriſts darlings? Thoſe whom God loues, are as tender to him as *the Apple of his eye, Zach.* 2.8. Now wee know that the Apple of a mans eye is moſt tender to him, he will ſee that that take no harme; and ſo are they to God; and therefore whatſoeuer goeth to wrack, they ſhall haue no harme: the bare perſwaſion of Gods loue to vs is comfort enough to eſtabliſh vs in any trouble, but faith doth not onely perſwade vs that God loues vs, but perſwades vs further, that becauſe hee loues vs, therefore hee will keepe vs and ſaue vs. And this fils our hearts with comfort and confidence in all dangers; for can God loue vs, and yet giue vs ouer as a prey vnto his and our enemies? No, it is not poſſible. *Reaſon.* 2.

Thirdly, our holy aſſurance tels and warants vs that our ſinnes are forgiuen vs, and therefore all ſhall be well with vs: If euer any thing doe vs a miſchiefe, it is our ſinnes will doe it; all the euils in the world cannot hurt vs, except our ſinnes hurt vs: *Nothing can* *Reaſon.* 3.

ſeparate

separate vs from the loue of God in Christ; yea, but *our sinnes separate betwixt vs and our God, Isay.* 59.2. but the beleeuing heart hath assurance, that all his sins are freely and fully forgiuen him by the mercies of God in Iesus Christ, and so our faith concludes, that therefore they cannot separate vs, and so that nothing can separate vs from God. I say not, but that though our sinnes be forgiuen vs, yet still we are liable to dangers and troubles of all sorts, to grieue vs, torment vs, and to take vs away; but this I say, that no affliction can hurt vs, as sinne can hurt vs, that is, to condemnation, they cannot put vs out of the fauour of God, they shall neuer bee able to separate vs from the state of grace here, nor glory hereafter: and this is fulnesse of comfort to the spirituall man, that can well relish it; wee haue no further priuiledge (from the warrant of the word) by the charter of our freedome in Christ, but this, that our afflictions shall neuer hurt vs, in regard of our spirituall estate: they shall neuer impeach our spirituall safety, so long as our sinnes are forgiuen; for our sinnes are the poyson and venome of our afflictions. When God shoots the Arrowes of his iudgements against vs dipt in the venome of our sinnes, they are deadly Arrowes, they will poyson vs, to our euerlasting destruction; But when they are dipt in the death and bloud of Iesus Christ, whereby our sinnes are forgiuen & taken away, then though his Arrowes doe wound vs, it is a good wound, a comfortable wound, and such as hee will heale himselfe with his owne hand; so that they cannot hurt vs but comfort vs: And if we be taken away by such an Arrow, God takes vs to himselfe, and that is best of all.

Rom. 4. Fourthly, our faith tels vs, *That all things shall work together*

together for our good, Rom. 8. 28. How shall I know this but by faith? A true beleeuer sees his enemies, prophane, wicked, and carnall men, busie to doe him hurt, deuising, and plotting how to worke some mischiefe against him; hee sits downe and smiles at the folly of the wicked, and saith, Alas poore men, little doe they thinke that they take all this paines to effect my greatest good, to do me good by this affliction: our dangers are so great, and our afflictions are so bitter, that we think it impossible that euer any good should come out of so great euils: but our faith stands vp and layes the power of God, and the promise of God together, and saith, God is able to helpe me, for he hath power enough, and he is willing to helpe me, for so hee hath promised, and therefore he will in the end turne all my afflictions to my good; and so we rest secure whatsoeuer comes.

Lastly, *we put on this spirituall armour by faith*, Eph. 6. 10. to the 17. We haue all the parts of this spirituall armour, and that makes him that is spiritually minded to be consecrated wholly to the seruice of God; and hauing on this armour, nothing can hurt vs. *Reason.* 5.

The Vses are these; first, this shewes the reason why the righteous are so bold and so confident in all their proiects and courses, as *Salomon* speakes, *Prou.* 28. 1. *The righteous is bold as a Lyon:* The reason is in the Doctrine, his faith assures his heart that he belongs to God, and perswades him of Gods loue, fauour, protection, and saluation: And that is the reason that the Prophet, *Isa.* 28. 16. saith, *Hee that beleeues makes not haste*, hee that hath sound assurance of Gods loue in Christ, makes not haste, is not disquieted, or distempered, nor carried out of his Spirit, by any euill or dan- *Vse.* 1.

ger whatsoeuer; but rests vpon the might and power of God, and neuer flyes out for the matter, but abides it with much boldnesse, and keepes himselfe within his Spirits, and rests soundly and sweetely on God for his deliuerance. It is admirable to consider, what wonderfull courage, constancy and comfort Gods children stand out withall in great afflictions and distresses, and meerely vpon this assurance; How boldly haue they bearded those tyrants that haue insulted ouer them? how haue they runne to the fire, embraced the crosse, despised the shame, scorned all paine that hath bin afflicted on them, lost all, and meerely vpon the strength of this assurance? *Heb.*11.35. the Apostle saith, that *they would not accept deliuerance, because they were sure to obtain a better resurrection:* In *Dan.*3.16,17. the three children were questioned before the *King*, he tels them if they would not fall down and worship the Image that hee had set vp, they should be cast into *the hot fiery furnace.* What doe they answer? They were poore captiues, yet see how they bearded the Tyrant: *Oh King, wee are not carefull to answer thee in this matter*; see how they sleight him; *our God is able to deliuer vs, and hee will deliuer vs, doe thou what thou canst: if not* (marke how bold they are) *yet be it known to thee oh King, that wee will not worship thy God, &c.* What is the ground of their resolution and courage? It is this, *That God whom they serue, is able to deliuer them, and hee will deliuer them.* And so *Luther*, when he was sent for by his enemies, was dissuaded not to go; yes, saith hee, if there were so many Diuels there as there are tyles vpon their houses, yet I would not feare them; grounding himself vpon the assurance of Gods protection. There is no true courage to be found, but

in true beleeuers; there may be counterfeit and carnall courage in hypocrites; neither is there any true courage in beleeuers, but as they are made partakers, in some measure of this holy assurance of the loue of God to them in Christ: this will appeare when it comes to the triall, for then the boisterous hypocrite will faile, when the feeble true beleeuer will stand fast.

And secondly, this shewes the Reason why the wicked are so fearefull, that *they flye when none pursues them, Prou.* 28.1. and that they call for the mountaines to fall vpon them, to hide them from the presence of God, *Reu.* 6.16,17. Why? the Reason is, because their hearts are destitute of this holy assurance, and therefore they wanting this comfortable perswasion and assurance of the loue of God to warme their hearts, therefore they are so cold at the heart, and therefore they are ready to runne into rockes and holes to hide themselues: Some wicked men before trouble comes, set a good face on it, and thinke highly of themselues, and say they haue as good a faith in God as any of them all; but when it comes, and that they see they cannot put it off by sports and starting holes, as they did before, then their hearts faile them, and then they grow to fearfull and desperate outrages. Oh Beloued, a man that truely feares God, needes feare nothing else; Euery true beleeuer hath this true feare of God, and that makes him feareleſſe of any thing else: an vnbeleeuer hath none of this feare of God, and therefore he hath iust cause to feare all things else: And it is the iust iudgement of God, to giue them ouer to these base and slauish feares of all things else, because they regard not the true feare of God. It is true that the strongest beleeuer hath his fears, but they are naturall, *Vse.* 2.

and are ſubdued by the Spirit of God, and the power of faith in him. But the wicked are neuer endued with the Spirit of God to worke faith in their hearts, and therefore they are ſlaues to the moſt ſlauiſh feares.

The third Vſe teacheth vs what wrong men doe to themſelues, in that they doe not labour for this holy aſſurance: They depriue themſelues of the greateſt comfort that they can poſſibly haue in life or in death. This therefore is for reproofe of many Profeſſors, that will pretend to haue faith, but they care not for this aſſurance of faith; if God giue it, well and good, if not, they will not labour for it; they thinke they haue faith enough to ſaue their owne ſoules. There are diuers cauſes of this ſinne, that men will not labour for this aſſurance of faith; Firſt, ſome account it altogether needeleſſe, and therefore they looke not after it: Will not ordinary aſſurance, ſay they, ſerue the turn? Is it needeleſſe? This is ſtrange; Can any man be too ſure of his owne ſaluation? Can we be more ſure than needes of eternall life? It cannot bee. Vſually ſuch perſons as theſe, either liuing or dying finde the want of it, and rue it, to their great diſcomfort. I haue ſeene the wofull experience of that which I ſpeake, and I haue obſerued the righteous iudgement of God vpon them: Time will come, when wee ſhall haue more neede of it than we are aware.

Cauſes why men labour not for aſſurance.

1.

2. Secondly, others pretend modeſty, they ſay they dare not bee ſo bold as to determine reſolutely vpon their ſaluation: It is Gods ſecret, and they may not ſearch into it. I anſwer: It is a ſecret indeede, but yet ſuch a ſecret, as God reueales ordinarily to the humble, and to his familiars: *God will ſay to his ſoule, I am thy ſaluation*: and therefore this is a ſimple, and a ſinfull

full modesty, not to bee so bold as to seeke and accept that that God offers vs and bids vs seeke, and take, and which if wee seeke, wee are sure to finde; and therefore this is a cursed modesty, to say, What, shall I be so bold as to search into this? This is somewhat like the vnprofitable seruant, that hid his talent, and said he was affraid to vse it, *Matth.* 25. 24, 25. But see what followes; this wicked and sloathfull seruant must be *cast into vtter darkenesse, where shall bee weeping and gnashing of teeth, verse* 26. to 30.

Thirdly, others are lazie, and lumpish, and sluggish, and loue their owne ease, and therefore they will not quicken themselues to get this assurance: What, dost thou loue thine owne outward ease, more than the greatest inward comfort of thy soule? A grieuous sin that a mans owne ease should keepe him from heauen; Heauen was neuer made for any such sluggards to bee receiued into it; And therfore if thou doest not quicken vp thy self, & do thy best endeauour to look, & to labour for this assurance, thou shalt bee cast into *Hell*: We see (as before) what became of that sloathfull seruant that would not imploy his Talent, *Matth.* 25. 26. 30. *Cast yee that vnprofitable seruant into vtter darkenesse &c.* 3.

Fourthly, others pretend that they haue no time, at least not time enough to get it; It is a long time in getting, say they, and you will not deny, but that ordinarily, it is gotten by long practice; God sometimes giues it extraordinarily at an instant, but ordinarily it is a long time in getting, and wee haue no time to labour for it. I would aske them, that thus pretend want of time, why God did giue them all their time? Did hee not do it of purpose, that thou might'st learne to know 4.

him, and to beleeue in him, and to obey him, and to get assurance of his loue and fauour in Christ: and hast thou time for all things else, and not for this? Hast thou time to eate, and to drinke, and to doe other worldly businesses, yea, to learne Religion too, so far as thou dost affect it; and yet hast thou no time to acquaint thy selfe with the promises of God, that thou maist get this assurance? This thou dost not affect nor desire, and therefore thou hast no time to get it; If thou hadst a desire to get it, and if thou didst know the comfort of it, thou wouldst serue thy selfe vpon all times and seasons, both Sabbath day and weeke daies, and vpon all exercises, not onely spirituall, but euen euery businesse thou takest in hand, to helpe thee forward to get this assurance of saluation.

5. Fifthly, others say, it is impossible, or at least verie difficult to be gotten, they will not trouble themselues about it. I answer, it is not impossible to be had; *Iob*, and *Dauid*, and *Paul*, and others had it: If it be impossible with men, yet it is not impossible with God; and it is the worke of God, and not of man. I grant it is hard and difficult to be got, but so are all spirituall and heauenly things; neuer thinke to come to heauen but through many difficulties. Oh poore soule! If thou didst know the admirable comfort and sweetenesse that this assurance will bring vnto thy soule both here and for euer, thou wouldest endure and passe by all difficulties to attaine it.

6. Sixthly, others they cherish and fauour in themselues some knowne sinne; and if they doe, let them take this for a rule, they shall neuer get this assurance: the least knowne sinne cherished and fauoured in a man, and assurance of saluation, can neuer stand toge-

ther, no more then fire and water, and therefore either leaue thy sinne, or else thou must leaue the assurance of thy saluation. This many haue proued true by experience, and therefore they, like the *Gadarens*, had rather leaue Christ, then lose their Swine; so these had rather desperately lose the assurance of their saluation, then leaue their filthy sinnes, and so they preferre their swinish sinne before the sweetest comfort of the soule. A fearfull practice.

Seuenthly, others compare their faith with the faith of the ordinary sort of professors. They say, they see not such strong assurance in them, and therefore they list not to be singular, they will stay in that they haue: But first tell me, how doest thou know that others haue not such a strong assurance: they may haue it, for ought thou knowest, & therefore to thee this is a false ground. But secondly, say they haue it not, say that the world be destitute of it; this is no excuse to thee, seeing God will haue thee to haue it; thou must not liue by mens examples, but by Gods lawes. Thirdly, if thou wilt needes follow the example of men in this, follow the example not of the worst, but of the best; as *Abraham, Iob, Dauid, Paul, &c.* follow these, for these hath God of purpose propounded, and set downe in Scripture as patternes for vs to imitate, euen in this grace of assurance. And know, that seeing all the ancient Fathers had it, and it was their greatest grace, therefore it is a shame for vs that haue it not in some measure. All these and such like, are but guls and delusions of Sathan, to depriue men of their greatest comfort in life and death, and of the strongest proppe of the kingdome of grace. Let vs therefore examine our selues, and see whether euery one of vs be not guilty of all or some of these,

7.

and

and if we be, no maruell then if we haue so little assurance.

Vse. 4. ...tiues to ...ue vs to ...e that our ...rance bee ...e and sound.

Lastly, seeing this assurance is of such excellent vse, then let vs labour to see that the assurance we haue be true & sound. And to presse vs hereunto, consider these things: First, that thy assurance must beare a great burthen; it must beare all thy afflictions in life and in death; therefore see it be true and sound. If the principals of a house be not sound timber, the house must fall. Thou art sure to be sifted and tryed to the vttermost, either liuing or dying, therefore see that thy assurance, that must beare these tryals, be sound and good. A man that hath good euidences for his Land, dare bide tryall of his Title against all enemies; but if they be counterfeit, he dare not bide the tryall. And so, if our assurance be sound and good, wee dare bide the triall of all afflictions; if not, wee will neuer stand to the triall.

1.

2.

Secondly, consider Sathans policy; when he cannot draw vs away from seeking sound assurance, then hee will put a tricke vpon vs, and he will labour to make vs beleeue we haue it, when indeede wee haue it not: And therefore let vs see that it be true and sound, and let vs take heede wee mistake not the Diuels assurance for Gods; a shamefull mistake. Yea, but how shall I know that my assurance is sound and true, or no? I answer, thou shalt discerne it clearely by these foure obseruations: First, by the cause of our assurance: Secondly, by the Rise of it: Thirdly, by the nature of it: and fourthly, by the fruit of it.

...our wayes ...w a man may ...ow whether ...assurance be ...e and sound.

1.

First, by the cause of our assurance, how it was wrought in thee; Was it wrought by the Word and by the Spirit? Hath God made thee well acquainted

with

with his promiſes reuealed in his word, that hee will neuer faile thee, nor forſake thee? Doeſt thou finde the the Spirit of God to incline thine heart to remember them, and to beleeue them, to reſt vpon them, and to apply them to thine owne heart as the vndoubted truth of God; and that heauen and earth ſhall faile, but not one tittle of them ſhall faile? Doeſt thou finde that thou haſt thy part in them, and that they doe belong to thee being in Chriſt, as well as to any other beleeuer? If it be ſo with thee, then thy aſſurance is ſound and good, elſe it is not ſound, except it ariſe from this cauſe; for Gods word is the word of truth, his ſpirit is the ſpirit of truth, and they teach and worke no lye, but looke whatſoeuer grace they teach and worke, the ſame is a true grace without exception: therefore if thy aſſurance riſe from theſe, it is ſound and good, *Pſal.* 119. 49. *Remember thy promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt.* When the Lord acquaints vs with his word and promiſes, and cauſeth vs by his ſpirit to put our truſt in them, this is a ſound and true aſſurance that ſhall ſtand in remembrance before God for euer: The contrary, counterfeit aſſurance and vain preſumption, is fetcht and doth ariſe from other cauſes, as maintenance, welfare in outward things, ſelfe-loue, Sathans flattery, ſoothings vp of men, and ſuch like; but this is preſumption, and neuer comes from the word and ſpirit. An hypocrite may ſay he doth apply the promiſes of God to himſelfe, and that his aſſurance ariſeth from thence, and may haue ſome places of Scripture running in his head ſometimes, tending to that effect; yet indeed he miſvnderſtands the word, and miſ-applies the promiſes, and they are not ſeconded by Gods ſpirit in their

hearts, causing them to put their trust in the promises.

2. Secondly, looke into the Rise of our assurance; and what is that? It is when our assurance is gotten and doth arise vpon and after heartie and vnfained repentance for sinne, and vpon hearty prayer to God: Oh, when a poore sinnefull soule findes that he is ouerladen with sin, and hath the sense of the burthen thereof in his heart, and goes to God, and humbles himselfe for it throughly before the Lord, with sighes and groanes vnspeakeable, and hath bedewed himselfe with the teares of a troubled head, and a broken heart, and hath pleaded effectually the pardon of all his sins in the death of Christ, and the grace of reformation by his spirit, then is that soule in a fit case to receiue this assurance. And vsually in this case, God stirres vp the heart to begge this assurance, and in this case vsually God giues it. *Psal.* 51. 1, 2, 3, 8, 12. *Dauid* pleades hard for the forgiuenesse of his sinnes, for iustification, and sanctification; and hee addes this petition more, *Restore to mee the ioy of thy salvation, stablish mee with thy free spirit*; and vpon this petition, God gaue it him. Counterfeit assurance, and vaine presumption hath no such rise; but it ariseth from a benummed conscience, and from a dead spirit. I neuer doubted (say some) but haue good assurance of Gods loue in Christ, and all shall goe well with me. True, because thou hast a dead conscience, and art past feeling, and art not sensible of thy danger, as a dead man feeles no hurt, because he is dead, and so it is with thy dead and benummed conscience.

3. Thirdly, we may know whether our assurance bee sound and good, from the nature of it: True assurance is humble and lowly, and stands not vpon its owne

ſtrength, but it ſtands vpon the ſtrength, power, and goodneſſe of God; *They came about mee like Bees* (ſaith the Prophet) *Pſal.* 118. 11, 12. *but in the Name of the Lord I ſhall deſtroy them*: *David* neuer makes mention of his owne ſtrength, but of Gods. *Goliah* was confident in himſelfe, but hee had a ſhamefull fall; *David* was confident in God, and had a glorious victory. Let vs therefore humble our ſelues in the conſideration of our owne weakeneſſe, and let vs reſt vpon the ſtrength of God in Chriſt, and that is true aſſurance.

Laſtly, let vs looke vpon the fruit of our aſſurance: 4.
Is it ioyned with a godly life? The ſame ſpirit that is the ſpirit of adoption, to aſſure vs of our ſaluation, is alſo the ſpirit of ſanctification, to renew vs, and to make vs liue a godly life; and none can haue this aſſurance, but he that leads a godly life. 1. *Ioh.* 3, 3. *He that hath this hope in him purgeth himſelfe.* If therefore thou ſayeſt thou haſt this aſſurance, and art not purged from thy ſinnes, thou art a lyar: When wee ſinne, eſpecially againſt conſcience, our aſſurance much decayes, as fire when water is caſt vpon it: But if thou beeſt purged from thy ſinne, it will make thee more ſure. 2. *Pet.* 1. 9, 10. *He that hath not theſe things, &c. hath forgotten that hee was purged from his old ſinnes*; *but hee that doth theſe things*, he that endeauours to leade a godly life, and to ſtand it out to death, *he ſhall neuer fall.*

The ninth SERMON, vpon Rom. 8. the two last verses.

For I am perswaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

WEe haue proceeded in handling this Scripture, as the Lord hath bin pleased to giue strength, so farre, as that now we are come to speake of those particular dangers which the Apostle propounds to himselfe, and to all the faithfull; and the particular comforts which they haue to sustaine themselues in them. We haue spoken before in the generall of both: now wee are to proceede to the particulars; for so the Apostle makes mention of some principall and particular dangers here, as *Death, Life, Angels, &c.* wherein wee must not thinke that our Apostle speakes rashly, or at aduenture; but vpon mature deliberation, and of set purpose he makes speciall choice of these particulars here mentioned, as being the most materiall things whereby any danger may accrue to Gods children, and secures himselfe and them of safety and preseruation against all these dangers. Our Apostle vnderstood himselfe well, for he spake as he was moued by the spirit, and the spirit neuer speaks idlely; he spake it in the height of his faith, and therfore in the height of his spirit, and therefore he spake most seriously, and aduisedly, and not rashly; and hee spake it in the depth of his afflictions, *verse* 36. and the words of the afflicted are not winde, as *Iob* speakes, that is, a bare and empty sound, but vsually they are full of matter and substance: and surely that which the Apostle here mentions is so full

of

of matter and ſubſtance, that I could neuer finde by my poore reading, meditation, and prayers, any full content touching the full ſenſe and reach of the Apoſtle. But a man may paſſe in a ſhallow boat ouer a deepe riuer, and ſo farre as our lyne and plummet will reach, we will endeauour (God willing) to ſound the depth of theſe myſteries.

Neither death, nor life, nor Angels, &c. ſhall ſeparate vs. First, of the first two particulars, *death* and *life*. By *life*, and by *death*, we are to vnderſtand not onely the things themſelues, *life*, and *death*, but all occurrences and paſſages: our whole eſtate in *life*, and *death*. We are then to take it thus, as if the Apoſtle had ſaid, *I am ſure, that neuer any thing that doth befall Gods Children, either in life or in death, ſhall bee able to ſeparate them from the loue of God which is in Chriſt Ieſus our Lord.* The Doctrine is this.

All true Beleeuers are in good ſafety, vnder Gods aſſured protection, againſt all dangers in life and death. That the Doctrine may bee the better vnderſtood, and beleeued, take theſe two points for explication. First, conſider the dangers that are offered vnto vs in life and death: Secondly, let vs conſider how farre all true beleuers are in ſafetie againſt them. And firſt we will beginne with the dangers of *life*. Life indangers vs too wayes, either on the right hand, when wee are too much in loue with it: or on the left hand, when we are too much out of loue with it. On the right hand, life is in it ſelfe very ſweete and much deſired and delighted in; but eſpecially when it is ſeconded with outward comforts, as health, friends, eaſe, goods, honours, &c. then it is much more ſweete and deſired. Yea, but Gods children muſt know, that they

Doctrine.

Explication.

Two dangers of life.

1.

must deny themselues, and forsake their owne wils, they must bee crucified to the whole world, and the world must bee crucified to them: yea, and happely they must bee called out to lose their liues for Christ, and for his Gospell. Now here is the danger, whether they will lose their sweete liues, or their sweete soules; Many of Gods deare children haue been put to great plunges in this kinde. *Peter* himselfe, though he loued his Master dearely, and profest that he would neuer forsake him, but resolued to dye with him; yet when it came to the triall, for the brunt of the proofe, that eyther he must forsake his master, or his life; *Peter* had rather forsake his best Master, than his sweete life. When such tall Cedars shrinke in such a storme, alas poore soules, what shall become of vs the low shrubbes? Againe, life indangers on the left hand by crosses, whereby we are too much out of loue with it: After a time of welfare comes losses, wants, discontentments, sicknesses, paines, infirmities, temptations, persecutions, terrors of conscience, they come. What are wee to doe in this case? Here are great dangers towards vs; our hearts droope, our spirits are dying, we are a burthen to our selues, we are weary of our liues, here is our danger: Now, whether are wee content patiently to endure this dying life, or desperately to desire an vntimely death? This was a danger of *Ionas*, *chap.* 4.3. *It is better for me* (saith he) *to dye than to liue* A fearefull speech of a Prophet of the Lord: And so it was a danger of *Iob*, *chap.*7.15. *My soule chooseth rather to bee strangled, and to dye*: Yea, many of Gods deare children haue beene so hardly put to it in this kinde, that they haue beene tempted to make away themselues, and to put an end to a wearisome life by a

desperate

desperate death; I say, they haue beene tempted to it, but through Gods mercifull protection they haue been kept from it: Heere are the dangers of life.

Secondly, *Death* endangers vs another way: The very name of death is terrible to vs; and sometime the time of our death doth dismay vs, and sometime the manner of our death troubles vs; but the matter of death that scarres vs most of all, when we thinke with our selues, that now we must die, and giue vp the ghost, and leaue all the world, and forsake this present light that shines about vs; when the body and soule must part, that haue been all this while louing friends together; the body to returne to the dust as it was, and the soule to God that gaue it; when wee thinke with our selues of the bitternesse, and sowernesse, and pangs of death, and of our particular iudgement in death, and the generall iudgement that shall come after death, and begin to feele these things come vpon vs, here is our danger. Many of the children of God haue beene ready vpon the consideration hereof, to let goe their hold in God, and to say that God doth not loue them, because hee deales so rigorously and extreamely with them herein. Adde hereunto, that wee may saue our liues, and escape all these feares for the time, if we will our selues, as in the case of persecution, if we will forsake our Religion and deny our faith, we may saue our liues; then the sweetnesse of life alluring vs on the one side, and the fear and terrour of death affrighting vs on the other side, makes this a great danger. Oh what danger is vpon vs now in this case, of our vtter separation from the loue of God in Christ Iesus? This was one of Sathans chiefe bolts that he shot at *Iob*, *Iob* 2. 4. *Skin for skin, and all that euer a man hath will he giue for his life:* *How death indangers man.*

These

These are the dangers of life and death, great dangers, horrible dangers; well, yet whosoeuer is the childe of God, is in safety vnder Gods protection against all these.

Therefore the second point is to know, how farre the children of God are in safety against all these dangers? They are not exempted from any of these dangers in respect of the matter of them; for so all things fall out alike to all, to the iust and to the wicked, *Eccles.9.2. There are some dangers of life, and some of death, and they fall alike to good and bad*: yea, but the faithfull are in safety from the euill of all these dangers, *Iob.5.19. He will deliuer thee in sixe troubles, and the euill of the seuenth shall not touch thee*; Troubles shall be vpon them, but the *euill* of the troubles shall not touch them. *Psalme 23.4. Though I should walke in the valley of the shadow of death, I will feare no euill*: *David* might walke in the valley of the shadow of death, as well as others; but God is with him, therefore hee shall not feare the euill of the shadow of death; And this is as much as our Sauiour prayed for, and obtained for vs, *Ioh.17.15. I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from euill*; and therefore this is as much as wee must or can looke for. But what are these euils that we are subiect to in these dangers of life and death? I answer; there are foure speciall euils in the dangers of life and death, which all Gods children are freed from, and which all the wicked fall into: The first is losse of graces; the second is the hardning of the heart by sin; the third is the furtherance of eternall damnation; the fourth is the reuenging hand of God. First, losse of graces; the seeming graces of the wicked may be and

ure euils ods people are ed from in fection.

1.

vsually

vſually are loſt in their troubles and dangers, their ſeeming faith, their ſeeming repentance, and their ſeeming obedience, *Luke* 8.13. In time of temptation they fall away, their faith is loſt; but Gods children can neuer loſe their graces by their afflictions. They may decay in ſome graces, and the brightneſſe of them may be dimmed, and their edge blunted by the extremitie of their afflictions, but they can neuer vtterly be depriued of them: Nay, ſo farre off are Gods children from loſing their graces by their afflictions, that they are gainers in grace by them; by their afflictions their ſinnes and corruptions are purged, and they come forth like the gold, as *Iob* ſpeakes, *Iob* 23.10. *He tryeth me, but I ſhall come forth like the gold.*

The ſecond euill is the hardning of the heart in ſinne, the wicked are hardned by their afflictions in ſinne: let *Pharaoh* bee in danger of Gods iudgements, and he will harden his heart in his ſinnes; but let *Ioſiah* bee in danger of Gods iudgements, and his heart will melt at them, and he will humble himſelfe before the Lord: and ſo *Iob* 23.16. *For God hath ſoftened mine heart, and the Almighty hath troubled mee.* *Iobs* troubles ſoftened *Iobs* heart, and made him to feare the Lord. 2.

Thirdly, the furtherance of eternall damnation, that is another euill in theſe dangers: to the wicked, the tryals which they endure here are the beginnings of hell; All thoſe fearefull paſſages that befell *Cain* in his life, and *Iudas* in his death, were the beginnings of their paſſage into hell and condemnation: but it is contrary with Gods children in their afflictions, for all their afflictions are preuentions of condemnation, 1.*Cor.* 11.32. *When we are iudged, we are chaſtened of the* 3.

Lord, becauſe wee ſhould not bee condemned with the world: Yea, they are furtherances vnto heauen, 2. *Cor.* 4.17. *Our light afflictions which are but for a moment, cauſe vnto vs a farre more excellent and eternall weight of glory.* Looke how it was with the *Iſraelites* and the *Egyptians* in the red Sea, ſo it is with the wicked and the godly in their dangers of life and death; they were both in the Sea together, but the *Iſraelites* they paſſe ſafe through it, and the Sea was as a wall to them on the right hand, and on the left, and a high way to helpe them forward in their paſſage from *Egypt* towards *Canaan*; but the *Egyptians* were ouerwhelmed of it, and it became their graue, and they ſunke to hell in it: So the Sea of all the troubles both of life and death, are matters of vtter deſolation to the wicked, to further their damnation; but all that befall Gods children in this paſſage of life and death, are helpes and furtherances to the heauenly *Canaan*; matters that further their ſaluation.

4. The fourth and laſt euill in theſe dangers, is the reuenging wrath of God; and this is the euill of all euils, and the true cauſe of all the former: when God afflicts the wicked, he doth it to bee reuenged of them for their ſinnes, as a wrathfull Iudge; but when hee afflicts his children, if it be in anger, it is a fatherly anger, and indeede it is rather a fatherly loue, and a ſigne of his fauour, *Heb.* 12.6. *Whom the Lord loueth, he chaſteneth, &c. Ier.* 10.24. *Oh Lord correct me, but in thy iudgement, not in thine anger*: God corrects his children, but he doth it not in anger and fury; no, that is for the wicked. Lay all theſe together; Firſt, the children of God in all their troubles looſe no grace; no, they are gainers by them: ſecondly, they doe not harden their hearts

hearts in sinne; no, their hearts are mollified by them: thirdly, their afflictions are not furtherances to hell, but they further them to heauen: lastly, they come not as the reuenging hand of God in fury vpon them, but in loue, as a father corrects his childe; and they see and say, *Oh how safe are all Gods children in all their dangers both of life and death!* So that wee see the doctrine is cleare, That all true beleeuers are in good safety vnder Gods assured protection, against all dangers of life and death.

For proofe of this point; first, consider life & death together, and then consider them asunder, and wee shall finde this to be true: consider them together, as *Rom.* 14. 8. *whether we liue, wee liue vnto the Lord, or whether we dye, wee dye vnto the Lord; whether we liue therefore or dye, wee are the Lords*: The persons there spoken of are true beleeuers, *wee*; and there are two things affirmed of them: First, their duety to God, secondly, Gods protection ouer them: their duety to God in the former part of the verse, in life and death; *Whether wee liue*, that is for the time of our life, *wee liue vnto God*; that is, wee consecrate our bodies and soules, our liues and all our endeauours to Gods seruice, and to his glory: *or whether we dye*, that is, for our state in death; *wee dye vnto the Lord*, that is, we consecrate and offer vp our soules and bodies a holy Sacrifice to God: Then secondly, Gods protection ouer them, in the end of the verse, *whether wee liue or dye, we are the Lords*: *whether we liue*, that is for our estate in life; *wee are the Lords*, that is, the Lord protects vs, keepes vs, and preserues vs in all dangers; *or whether we dye*, that is for our state in death, the Lord comforts vs, saues vs, and deliuers vs out of all dan- *Proofes.*

gers and euils, that by death are threatned vnto vs. See thou be a true beleeuer, and labour to liue and dye in obedience to God, and then surely whether thou liueſt or dyeſt, thou art the Lords, he will protect, preſerue and ſaue thee in all dangers of life and death; which is as much to ſay, That all true beleeuers are in good ſafety, &c. as in the Doctrine. In *Pſal.* 73.23,24. the Prophet makes it his owne particular, ſpeaking to the Lord in the ſweete meditation of his ſoule; *I was alway with thee, thou haſt holden mee by my right hand, thou wilt guide me by thy Counſell, and afterward receiue me to glory.* *I was alwayes with thee*, ſaith the Prophet, then hee was euer in true ſafety; *thou haſt holden mee by my right hand*, therefore alwayes protected by God in all dangers; here is entire ſafety: yea, but that is for the time paſt; but what ſhall bee for the time to come? All ſafety too, for his whole life; *Thou wilt guide mee with thy Counſell*, thy counſell ſhall free mee from all dangers, and preſerue me in dangers, and carry me ſafely through all my dangers: that is for the ſtate of my life; but what ſhall become of vs at death? All ſafety too; euen to death, and in death, and after death; yea, more than ſafety, euen ſafety in glory, *And afterward receiue mee to glory.* *Phil.* 1.20. *I am confident* (ſaith the Apoſtle) *that the Lord Ieſus Chriſt ſhall be magnified in my body, whether it bee by life or by death*: *Paul* applies it to his particular, he is confident of his ſafety, whatſoeuer comes, that Chriſt ſhall bee magnified in his body, &c. And how ſhall Chriſt be magnified in his body in life and death? why in life, by his manifold deliuerances from the manifold dangers of life; and in death, by his full deliuerance from all euils and dangers of life and death.

Conſider

Consider life and death a sonder; first in life, Gods children are in full safety vnder Gods protection all their life, *Psal.66.9.* Our feete are subiect to many slippings and slidings, whilest wee walke here in this world, euen all our life time: yea, but saith the Prophet, *God holdeth our soules in life, and suffereth not our feete to slip:* that is, God holds vs so, as that wee shall not fall away from his loue in Christ. Secondly, in death they are in safety too, vnder Gods protection, *Psal.116.15. Precious in the sight of Lord is the death of his Saints.* A poore childe of God lies vpon his death-bed, and bemoanes himselfe, his friends also grieue for him; in the sight of the world, he is in a grieuous and miserable state; yea, but in the sight and estimation of God, his death is very precious and deare; the Lord loues him, the Lord comforts him, and at his death, the Lord receiues his soule as a precious Iewell into his own bosome: his death is precious to the Lord, it separates the vile from the holy; death separates him from his foule sinnes, and from his filthie corruptions, and from his vncleane flesh, and from the wicked world, a precious separation, but it neuer separates him from the loue of God in *Christ Iesus our Lord*; no, it is so farre from that, as God esteemes his children more precious in their death, than in their life.

The reasons why all Gods children are in such safety vnder Gods protection, are especially these: first, because God is the Lord of life and death, *Deut.32.39. I kill and giue life*; and God is not onely the Lord of life and death it selfe, but of the state of life & death; he giues life, and he disposeth of vs, and of our whole estate in life, and he inflicts death, and disposeth our *Reason.1.*

state in death; wee liue of the Lord, and in the Lord, and to the Lord; and we dye of the Lord, and in the Lord, and to the Lord. I say, he is the Lord of life and death, and they are his seruants, and they can doe nothing but what God will haue them to doe; and therefore except God himselfe will hurt vs, these can neuer hurt vs, nor put vs out of his safety; yea further, seeing the Lord himselfe loues vs, and protects vs, life and death, being his seruants, shall be applyed and disposed of for the seruice of our safety and protection. God is not gouerned by our state and condition either in life or death, but our state both in life and death is altogether ouer-ruled by God, and framed according to his owne will; so that his will being to do vs good, life and death therefore, and our whole state in them must be answerable thereunto.

reason. 2. Secondly, the Ministry of Gods Angels, that is another reason of it; for both in life and in death we are vnder the custody of the Angels, and that by Gods appointment, as he being the Prince of Angels. God giues *his Angels charge ouer vs*, to keepe vs in safety both in life and death, and that is the true reason of our safety, *Psal.* 91. 10, 11. The Angels keepe vs, and that vniuersally *in all our wayes*; they keep vs, and that very charily and tenderly; *they beare vs in their hands*, and they keepe vs very safely and surely, so *that wee dash not our foote against a stone*. Now the protection of the Angels is Gods owne protection, because it is by his appointment; and therefore ascribe it not to the Creature, it is due to the Creator, bless God for it. The Angels doe many good offices for vs, they waite on vs, they destroy our enemies, they comfort vs in our distresses and troubles; but aboue all, they

guard

guard our persons in the time of our life, *Psalme* 34.7. *The Angell of the Lord pitcheth his Tents round about them that feare him, and deliuereth them*: And they guard our soules at the time of our death, and carry them *into Abrahams bosome*, as they did the soule of *Lazarus*, *Luke* 16.22. Here is the safety of Gods children, vnder Gods protection both in life and death.

Thirdly, Life and Death are ours, our friends, and on our side, and at our seruice, 1. *Cor.* 3.21. *All things are yours*; Life is ours, and therefore all the passages of life are for vs, and not against vs; Death is ours, and therefore all the passages of death are for vs, not against vs. Gods children haue a speciall title to life and death, to claime them for their owne; they haue warrant from God to take all the benefit they can afford them, and a priuiledge too, to free and secure them from all their hurts: God hath imposed an inevitable law vpon life and death, that they shall be attendant vpon his children to doe them all the good they can, but no euill; and God hath giuen power and an heart to his children, to serue themselues vpon life and death for their owne safety. *Reason.* 3.

Fourthly, Death and Life are sanctified and sweetned vnto vs, by the life and death of Iesus Christ, and that is the reason that we are in safety against the euill of all our afflictions; and this reason the Apostle giues of it for his owne particular, *Philip.* 1.20, 21. *Christ shall be magnified in my body, whether it be by life or by death*: Why? *for Christ is to me both in life and death aduantage.* And so likewise it is the Apostles reason for all the faithfull in generall, *Rom.* 14.9. why, wee are the Lords, whether we liue or die; for *Christ* (saith he) *therefore dyed, and rose againe, and reuiued, that hee might be Lord both of the dead and quicke*; that is, that he *Reason.* 4.

he might be a protecting and a ſauing Lord to vs both in the ſtate of life and death. A Snake or a Serpent is in danger to poiſon vs, and ſting vs, if we handle them as they are, but if wee get out their poiſon and ſting from them, then we may handle them ſafely, and they can doe vs no harme. In this corrupt ſtate, life is as a Snake, and death is as a Serpent, full of poyſon in themſelues, and we are in danger to be ſtung and poyſoned by them: but Chriſt Ieſus by his life and by his death hath taken away the poyſon of our life, and the ſting of death, that is ſinne, and ſo we are now in ſafety againſt all the dangers both of life and death, there is no hurt in them. The vſes are theſe:

Vſe.1. The firſt Vſe is for matter of comfort to Gods children. It is matter of ſound comfort to all true beleeuers, that they liue in ſafety, and they dye in ſafety: They liue vnder Gods protection, and they dye vnder Gods protection, they liue a happy life, and they dye a happy death: Bleſſed are the people that are in ſuch a caſe; yea, *Bleſſed are the people whoſe God is the Lord.* *Moſes* was rauiſhed with the meditation of the happy eſtate of Gods children in their life, and in their death, *Deut.*33.27.29. *The eternall God is thy refuge, and vnder his armes thou art for euer. Bleſſed art thou, O Iſrael, who is like vnto thee, O people ſaued by the Lord? &c.* Here is a happy ſtate indeede; feares aſſault vs, God comforts vs; afflictions trouble vs, God preſerues vs; our enemies thruſt ſore at vs that wee ſhould fall, but God is our helper; our ſinnes endanger vs, God deliuers vs; the Diuell tempts vs, God vpholds vs; death ſtrikes at vs, but God he ſhields and ſaues vs; our hearts, and ſtrength, and our life they faile vs; yea, but God is our portion for euer, he will neuer faile vs, neither in life, nor in death. Shall the Creatures hurt vs? No, they

ſhal

shall not, for *God hath made a couenant with them for vs, Hosea* 2.18. Would the wicked swallow and deuoure vs? They shall not: God will not giue vs as *a prey to their teeth, &c. Psal.*124.6,7. Is the whole world in an vproare round about vs? Yet we are in safety, *Psalme* 91.7,8. Is the whole frame of nature out of order? (as it lackes but little of it at this day) yea, but hee *that cals vpon the name of the Lord shall be saued, Ioel* 2.31.32. A necessary consideration and meditation, as at all times, so in these troublesome, cruell, desperate and bloody times, when wars, and rumours of wars are sounding in euery mans eare, and Gods enemies make hauocke of Gods Church, and the Angell of the Lord is abroad in the world executing Gods iust iudgments in many places, and when there is a generall combustion in most parts of Christendome; yet here is all our stay, *The Lord will surely helpe his people, and saue his inheritance.* Vpon all his glory shall bee a defence; Yea, but are not many of Gods deare children at this day greatly persecuted in many places? are they not murdered, consumed, and deuoured? It is true, let the wicked take away their liues, yet they shall neuer take way their soules; no, God is ready when their liues are taken away by their enemies, to receiue their soules, and to place them in eternall glory.

*Vse.*2. The second Vse is to stirre vs vp to much thankfulnesse to God, that he being so holy, and mighty, and glorious a God, should so respect, and take such care for such poore sinnefull wretches as we are, as that hee should continually watch ouer vs, not for euill, but for our good, both in life and death; whereas wee haue deserued euill at his hands. The best Master that is can but protect his seruant, and looke to him but while he

liues, at his death he giues him ouer, and can doe him no good; but our good God, our heauenly Master, keeps and protects vs his sinfull seruants, and doth vs good both in life and in death, and after death. This is a blessed Master, and blessed are those seruants that serue such a Master. *Psal.* 48. the last verse, *This God is our God for euer and euer, he shall bee our guide vnto the death.*

Vse. 3. Thirdly, this should strengthen our faith against all terrours in life and death; against all terrours in death, against all terrours of life, because, *the Lord is the strength of our life, of whom then shall we be afraid?* *Psal.* 27.1. & *Psal.* 42.8. God is said to *be the God of our life*, this is a sweete comfort, and should much strengthen our faith against all terrours in our life, because *God is the God of our life*, and what can spoile that which God preserues? So it should strengthen our faith against all terrors of death, *Though he kill me, yet will I trust in him*, saith *Iob. cap.* 13.14,15. And the Apostle, 2. *Cor.* 5.1. *We know, that if the earthly house of this our Tabernacle bee destroyed, wee haue a building giuen vs of God*, that is, *an house not made with hands, but eternall in the heauens.* If God take away our life, wee haue an eternall state in heauen.

Vse. 4. Fourthly, this teacheth vs patience in all our sufferings, because we are in safety against them all, vnder Gods protection. It is our Sauiours owne argument, *Luke* 21.18,19. *There shall not one haire of your heads perish: by your patience possesse your soules.* Wee haue great reason to bee patient all the while we are in safetie, but we are in safety in all our sufferings, not onely in life, but in death too, and therefore we must bee patient in all our sufferings, both in life and death.

The

The last vse teacheth vs to apply our selues to God vnderstandingly and feelingly in life and death, that so we may be partakers of the comforts of them both. And herein consists the right art of a true Christian, and till wee are well skild in the knowledge and practice of this art, wee are but pidlers in our profession. But you will say, how may we attaine this skill to apply our selues vnto God vnderstandingly in life and in death? I answer, first, we must stay our selues vpon the promise of God; let vs fixe our eye stedfastly vpon the promise of God, that is it we must build vpon. God hath promised that hee will neuer faile vs, nor forsake vs: that he will lay no more vpon vs than hee will giue vs strength to beare, that he will be our shield and fortresse, defence, assurance and saluation; that we shall be safe vnder his wings, &c. Rest vpon these promises of God, and bee sure they shall neuer faile, *Though heauen and earth faile, yet not one iot or tittle of Gods word and promises shall faile, they shall stand fast for euer and euer.* We haue a conditionall promise for freedome from temporall dangers (so farre as shall be good for vs) we shall inioy temporall safety; but we haue an absolute promise for our eternall safety: and this let vs absolutely build and rest vpon without exception.

Vse. 5. *How we may apply our selues vnto God vnderstandingly both in life and death.*

Secondly, thou must cast thy selfe down in an humble submission vnder Gods hand, and vnto his will in the whole estate of life and death. *Psal.* 55. 22. *Cast thy burthen vpon the Lord, and he will nourish thee, &c. Psal.* 37. 4, 5. *Delight thy self in the Lord, and he shall giue thee thine hearts desire. Commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe.* 1. *Pet.* 4. 19. *Commit your soules to God in well-doing, as vnto a* 2.

faithfull Creator. God hath made and giuen vs ſoules, let vs commit them to him in well-doing, and he will neuer caſt them away; he is a faithfull Creator, & will not ſuffer that to periſh which is ſo committed to him. If dangers offer themſelues, ſay thou, *Here I am Lord, doe with thy ſeruant what thou wilt for life or death:* And then thou ſhalt haue God at hand, to ſay to thy ſoule; *Here I am, oh my ſeruant,* to vphold, and to preſerue, and to comfort, and to ſaue thee.

3. Thirdly, wee muſt grow to ſome familiar acquaintance with the life and death of Ieſus Chriſt, feelingly and ſauingly; not onely as hee liuing and dying in himſelfe, but as he liuing and dying for thee, and thou liuing and dying in him. If once wee can meditate ſoundly on the life of Chriſt, apply our ſelues vnto it, it will ſweeten our life; and ſo if wee can meditate ſoundly and rightly on his death, and apply it to our ſelues, it will ſweeten our death: For this is the pattern that wee muſt conforme our ſelues vnto, both in Gods intendment, and in our owne practice. Looke how the Prophet *Eliſha* did *ſpread himſelfe on the child,* 2. *King.* 4.34. *and laid his mouth to the childes mouth, &c.* ſo doth Chriſt ſpread himſelfe vpon euery true beleeuer that rightly apprehends him: hee ſtretcheth himſelfe vpon vs in euery particular; hee layes his mouth vpon our mouth, his eyes vpon our eyes, and his hands vpon our hands, &c. to ſanctifie vs, and to preſerue vs in them; hee layes his particular temptations and ſufferings on ours, to ſanctifie and preſerue vs in ours; his life on our life, to ſanctifie and preſerue vs in the ſtate of life; and his death on our death, to ſanctifie and preſerue vs in our ſtate of death. This is a ſingular comfort to a poore ſoule, to apply Chriſts life

life and death to himselfe: I say, it is a sound comfort to them both in life and death; but this is a mystery, euery one is not acquainted with it.

Lastly, let vs make application before-hand, of the comfors of God against the dangers which wee are subiect to, not in generall onely, but in particular: It is our skill to apply particular comforts to particular dangers, and troubles. Is it matter of life that doth endanger vs? Doe the comforts of life draw vs from God? Let vs consider, that they are but for the outward man, and that they are our enemies; and shall we make much of an enemie, and preferre their welfare before our owne? Secondly, consider they are not permanent, but vnconstant and transitory, they endure but for a time, and for a short time: They are like to *Ionas* gourd, that came vp in a night, and perished in a night; and wilt thou set thy heart vpon that which is nothing? Riches haue wings and flye away, they are quickly gone, and so are honours, and the like, and wilt thou set thy heart vpon such transitorie things? Thirdly, consider that all outward comforts are mingled with many sorrowes, euery sweete pleasure and worldly comfort hath his sower paine and discomfort; though they be pleasant for the time, yet they are sower and bitter in the end. Lastly, let vs consider, that the comforts of grace are incomparably greater, and better, and more excellent than all outward comforts, there is no sorrow in them, they will make thee truely happy and blessed; and wilt thou preferre the shadow before the substance? Yea, but will some some say, My crosses and afflictions, they perplexe and trouble mee, and make mee vnfit to serue God. I answer, that is thy fault; why 4

ſhould croſſes hinder thee, or diſable thee for the ſeruice of God? Still apply Gods comforts to thy croſſes; firſt, thy croſſes are but ſhort, though they bee ſharpe; and wilt thou not endure a while, for a time? ſecondly, they are light and momentary, 2.*Cor.*4.17. thirdly, they are nothing in compariſon either of the paines of hell, which we muſt endure hereafter, if we will not endure the croſſe here; or of the glory of heauen, which we ſhall be ſure to haue, if we endure afflictions patiently, *Rom.*8.18. *I account that the afflictions of this preſent time, are not worthie of the glorie that ſhall be ſhewed to vs.* And againe, we haue many times of comforts mixed with the dayes of affliction, and this may keepe vs to the ſeruice of God in our liues. Yea, but what ſhall we doe in death? that is the end of all: ſhall I deſire it to rid mee out of all my troubles? I anſwer; no, thy times are in Gods hands, *Pſal.*31.15. and not in thine owne; but if thou deſireſt death, that thou maiſt bee with Chriſt, it is well; but if it bee for worldly diſcontentments, it is deſperate and damnable. What then, ſhall I feare it? wee know that the verie name of death is fearefull vnto vs. I anſwer, that it is onely thy owne feare, there is no more feare in death, than in any other thing; we make it fearefull to our ſelues. It is but the withdrawing hand of God; if we feare it, it is becauſe wee are wicked; for, *the righteous haue hope in their death, Prou.* 14.32. *But what hope hath the wicked, if God take away his ſoule? Iob* 27.8. Yea, but the time of my death, that feares mee; I would bee richer, and I would bee better before I dye; it is yet too ſoone to dye: I anſwer, this is thy peruerſe iudgement; but whatſoeuer thou thinkeſt, certainely God neuer takes away any of his

his children but in due time, howſoeuer it ſeeme vntimely to vs. *Iob* 5.26. *Thou ſhalt goe to thy graue in a full age, as a Ricke of Corne commeth in due ſeaſon into the Barne.*

And ſo the kind of death, that feares mee; happely it may be cruell, or reproachfull, by warre or the like. I anſwer, it is all one howſoeuer it be, it cannot bee worſe than thy Sauiours, and why ſhould it diſmay thee? It is the ſame hand of God, and he is there preſent with thee to receiue thy ſoule. Yea, but death is bitter: But Chriſt Ieſus hath looſed the ſorrowes of death, *Act.* 2.24. and that not for himſelfe onely, but for vs alſo, yea he hath ſweetned them by his victorie, 1. *Cor.* 15.54. Laſtly, the conſequents of death, they are the worſt and moſt fearefull, iudgement, and the graue, and corruption, &c. I anſwer, againſt iudgement, thou muſt get faith and repentance, and againſt corruption and the graue, thou muſt beleeue that God will raiſe thy body vp againe, *Pſal.* 16.10. And ſo for thy ſoule, thou muſt commit it into the hand of God, it is deare and precious vnto him. Haſt thou ſerued the Lord with thy ſoule all thy life, and art thou affraid to truſt him with it at thy death? Wee are apt to ſuſpect what ſhall become of our ſoules at our death: Let vs looke vpon Chriſt Ieſus; conſider what became of his ſoule at his death, it went into *Paradiſe* into *Heauen*: And what, for himſelfe alone? no, but for vs, yea, meerely for vs; ſo that the children of God are as ſure of it, as Chriſt himſelfe. Thus let vs comfort our ſelues with the application of Gods particular promiſes againſt our particular troubles: and both in life and death let vs apply our ſelues vnderſtandingly, and feelingly vnto God, and ſo ſhall we be ſafe vnder his protection.

protection, against all dangers both in life and death.

The tenth SERMON, vpon Rom. 8. the two last verses.

For I am perswaded, (or I am sure) that neither death, nor life, nor Angels, nor Principalities, &c.

THe Apostle speaking here of the safetie of all true beleeuers in the estate of grace, against all dangers that can possibly befall them, he doth not content himselfe (as you haue seene) to speake of their dangers and comforts onely in generall, but for our better satisfaction, hee enlargeth his speech to their dangers and comforts in particular. And these particulars, hee sets downe before vs, in fiue seuerall branches or rankes: The first ranke of dangers and comforts are of life and death, *For I am sure that neither death nor life*: The second ranke are *Angels, Rulers, and Powers*: The third ranke are *things present and things to come*: The fourth ranke is *height and depth*: The fift and last ranke is as it were an extent of his speech to all things that can be imagined, *nor any other creature*; as if he should say, If I haue omitted any other creature in the world in these particulars, yet they shall not *separate vs*. Wee haue spoken already of the first ranke, *death and life*.

Now we are to speake of the second ranke of dangers, and of our comforts against them, *nor Angels, Rulers, and Powers*; wherein wee see there are three sorts of dangers, *Angels, Rulers, Powers*. In this second ranke, the Apostle climbes vp a higher straine than before, for here hee specifies the most mighty and principall

cipal actiue workers that are in the world vnder God, that either haue or may haue any hand in the indangering of our estate. *Life and Death*, are but certain states and conditions, wherein wee are subiect to certaine dangers; but *Angels, Rulers and Powers*, these are certaine chiefe liuing agents, which doe or may endanger vs, either by life or death. For the meaning of these three words, I confesse that there is great hardnesse in them, and great difficultie amongst Interpreters about them; I will not trouble you with many expositions: generally the words are expounded altogether of Angels, and nothing else; but herein some speake more boldly, and some more modestly: They that speake more boldly, take it thus; by *Angels*, they vnderstand the whole Army of Gods Angels in generall; and by *Rulers and Powers*, they vnderstand certaine distinct orders of Angels one aboue another. But this, though it bee the iudgement of many of the learned, yet it is a meere coniecture; for there is no certaintie set downe in Gods word, what be the distinct orders of *Angels*: and for a man to take vpon him to speake of such high mysteries as these are, without warrant from Gods Word, is great presumption. They that speake more modestly, doe vnderstand by all these three words, *Angels, Rulers*, and *Powers*, one and the same thing, that is, all the Angels indifferently: But why doth the Apostle here giue them seuerall names? they answer, that he doth it in three seueral respects: They are called Angels, in respect of their office; they are messengers: secondly, they are called Rulers, in respect of the excellency of their natures; and Powers, in respect of their mightinesse and strength. This exposition comes neerest the Apostles meaning, and it con-

taines nothing in it against the rule of faith, nor against the vse of the words, nor against the drift and scope of the place, &c. Yet it comes short of the Apostles straine, and doth not reach the full meaning of the place; for the Apostle here, in the height of his spirit, makes a generall challenge against all liuing mightie workers in the world vnder God, that they shall neuer impeach the safetie of Gods children in the state of grace; therefore the words must bee so expounded, that they may comprehend all such agents whatsoeuer. Now there are other mightie liuing workers besides the Angels; therefore sauing the iugement of the better learned, we expound it thus: By *Angels*, we vnderstand all the Angels that are, as well those that stand as those that are fallen, as well good as bad; for so the word naturally signifies: For when the Scripture speakes of good Angels onely, it calls them holy Angels, elect Angels, mighty Angels, the Angels of God, &c. But here it speakes of Angels in generall, and therefore wee are to vnderstand it both of good and bad. By *Rulers* or *Principalities*, wee vnderstand earthly Gouernours, the great and mighty Monarchs and Magistrates of the earth, Kings, Emperours, and the like; for so this word, in the Originall, is expressly confined to this sense in two places of the Scripture. *Luke* 12.11. *And when they bring you vnto the Synagogues, and vnto Rulers, &c.* And *Titus* 3.1. *Put them in minde that they be subiect to Principalities or Rulers.* It is true, that the same word is sometimes in the Scripture meant of the Angels, both good and bad; but the Apostle hauing mentioned them already in the former words, there is no neede that it should be meant of them in this word too. Thirdly, by *Powers*, vnderstand

vnderſtand all the gifts and enablements that either theſe, or any other mightie workers in the world are furniſhed with all, as authority, place, ſtrength, wit, policie, &c. for ſo the word in the Originall vſually ſignifies, not ſo much the agents themſelues, as the powers and enablements whereby they do worke; ſo that lay all theſe briefly together, and then the meaning of the words are thus much, as if the Apoſtle ſhould ſay, I am ſure, that neither all the Angels, good nor bad, nor all the Rulers and Potentates, Monarchs and Magiſtrates of the world, nor all the powers or enablements that theſe or any other are furniſhed withall, ſhall euer bee able to *ſeparate mee from the loue of God which is in Chriſt Ieſus our Lord.* Here is a high ſtraine of aſſurance, and we muſt haue a great meaſure of faith to attaine vnto it.

The Doctrine that ariſeth naturall out of the whole ſtate of the words thus vnfolded, is this: namely, That howſoeuer it bee, that Angels both good and bad, and Rulers, great Kings and Emperours, Potentates and Monarchs of the world, are mighty workers, endued with great powers, gifts and enablements; yet neither Angels good nor bad, nor all the Rulers and Potentates in the world, endued with all their powers, gifts, and enablements, ſhall euer bee able to ſeparate true beleeuers from the loue of God, which is in *Chriſt Ieſus our Lord.* *Doctrine.*

To auoid confuſion, we will handle the three ſeuerall branches of the Doctrine, euerie one apart: wee will firſt begin with good Angels, and then we muſt apply the Doctrine thus, That howſoeuer the good Angels are mighty workers, great in power and enablements, yet neither they, nor all the power they *The firſt branch of Doctrine.*

haue, ſhall bee euer able to *ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* For Explication of this point, wee are here to touch theſe three particulars, as neceſſary for the vnderſtanding of this Doctrine: Firſt, what theſe good Angels are: Secondly, what is that relation and communion that is betwixt them and true beleeuers: Thirdly, what dangers they are that may befall true beleeuers by good Angels.

Explication in the opening of three particulars.

1. For the firſt, what good Angels are: Good Angels are certaine ſpirituall ſubſtances, that kept their firſt eſtate, and are immediate and continuall attendants before the preſence of God: That they are ſubſtances, their actions proue it, they reioyce, worſhip God, paſſe from place to place, and performe ſundrie actions, and actions are neuer performed but by ſubſtances: that they are ſpirituall ſubſtances, the Scripture tells vs, *Heb.* 1.7. *Hee maketh his Angels Spirits:* that they kept their firſt eſtate, the Apoſtle *Iude* implies, *Verſe* 6. when he ſaith of euill Angels, *That they kept not their firſt eſtate*, thereby neceſſarily implying by oppoſition, that the good Angels haue kept their firſt eſtate, that is, the bleſſed eſtate of excellency that God created them in. Laſtly, that they are immediate and continuall attendants before God; *Daniel* ſaw it in a viſion, *Dan.*7.10. *The ancient of dayes ſate vpon a throne*; And who were his attendants? the Angels, *Thouſand thouſands miniſtred vnto him, and ten thouſand times ten thouſand ſtood before him.* So we ſee what the good Angels be: many other things might be ſaid of them, but I touch theſe onely, which of neceſſitie wee muſt know for the vnderſtanding of the Doctrine in hand.

The

The ſecond particular is, what this relation and communion is, that is betwixt good Angels and true Beleeuers: Surely it is a neere relation and heauenly communion; they and we are fellow-ſeruants, as worſhipping and ſeruing one and the ſame God: the Angell himſelfe auoucheth it, *Reu.*19.10. *I am thy fellow-ſeruant*: They and we are brethren in the teſtimonie of Ieſus, as the ſame Angell affirmeth in the words following: They and wee are fellow-Citizens *of the heauenly Ieruſalem*, *Heb.*12.22. Wee are their charge, they are our guard and keepers; *They pitch their tents round about vs for our ſafegard and protection*, *Pſal.*34.7. They are our patterne, wee are their reſemblance, both for obedience whilſt wee liue here, *Mat.*6.10. *Thy will be done in earth as it is in heauen*; and likewiſe for glory hereafter, *Luk.*20.36. Other bonds there be whereby they are aſſociated to vs, and wee to them, but theſe are the neereſt and chiefeſt, and moſt remarkable. 2.

The third and laſt point is, what thoſe dangers are that may befall true beleeuers by the good Angels: To this I anſwer two things; Firſt, that the Apoſtle doth not ſay here directly, that the good Angels of themſelues may endanger Gods children, but hee ſpeakes it here by way of ſuppoſition, as if hee ſhould ſay, Suppoſe that they ſhould endanger Gods children, yet they could *neuer ſeparate them from the loue of God*. And this is very obſeruable in the whole tenor of the Apoſtles ſpeech, that all the dangers which hee mentions are put downe by way of ſuppoſition; but ſafety and the comforts againſt them, are ſet downe poſitiuely and directly; as if hee ſhould ſay, Suppoſe that the good Angels ſhould endanger vs, yet certainly 3.

they ſhould neuer *ſeparate vs from the loue of God*: But eſpecially it is to be marked in this particular, concerning the good Angels, for this is meerely a ſuppoſall, that the good Angels of themſelues ſhould hurt vs. But why then doth the Apoſtle mention any ſuch matter here? I anſwer, for the further confirmation of true beleeuers in the aſſurance of Gods loue. I will cleare this place by another place of the Apoſtle in the very like kinde, *Gal.*1.6. *If an Angell from heauen preach any other Goſpell, &c.* Will any man conclude from hence, that therefore an Angell from heauen may, or can preach any other Goſpell than *Paul* had preached? No, but the Apoſtle ſpeakes it by way of ſuppoſall onely, and ſuppoſalls doe not affirme any thing in being: Yea, but why doth the Apoſtle then here vſe the name of an holy Angell in this caſe? I anſwer, he had good reaſon for it, that hee might confirme them the better in the truth which hee had taught, namely, that we muſt be ſo ſtedfaſtly ſettled in the faith of the Goſpel of Chriſt, that if an Angel from heauen ſhould teach any other Doctrine (which is a thing impoſſible) yet if he ſhould, we muſt defie him, and hold him accurſed. And ſo the Apoſtle in this place makes the eſtate of Gods children ſo ſure and firme, that if the good Angels ſhould ſet themſelues againſt them, to *ſeparate them from the loue of God in Chriſt Ieſus*, (which is impoſſible) but if they ſhould, yet they could not doe it. Secondly, I anſwer, that howſoeuer they doe not of themſelues endanger vs, yet occaſionally in regard of our weakneſſe and corruption, they may endanger vs: We may in our weakneſſe abuſe them, or miſtake their ſeruice, or put our truſt in them, and ſo endanger our ſelues greatly by them. I will giue you a

plaine

plaine inſtance in the holy Apoſtle *S. Iohn*, *Reuel.* 19. 10. and *Reuel.* 22. 8. hee was a true beleeuer, yet in his weakneſſe, by occaſion of a good Angell, hee was in danger to commit a vile and moſt fearefull ſinne, the verie ſinne of Idolatrie, and that not once, but twice, and that though hee were reproued for it: A grieuous ſinne; but the Angell hee hinders him, *See thou doe it not*, (ſaith he) *worſhip not me, worſhip God*: In which wee may obſerue two things that doe effectually concerne the point in hand; firſt, that true beleeuers may, through their corruption & weakneſſe, be endangered in the eſtate of grace by the good Angels; yet ſecondly, that God will neuer ſuffer them to bee ouercome and ſwallowed vp of this danger; it ſhal neuer preuaile, vtterly to *ſeparate them from the loue of God which is in Chriſt Ieſus our Lord.*

And ſo now the Doctrine being thus cleared, wee come to the proofes; which are theſe, *Mat.* 18 10. *See that yee deſpiſe not one of theſe little ones, for I ſay vnto you, that in heauen their Angels alwaies behold the face of my father which is in heauen.* Theſe words are the words of our Sauiour, and he owns them by a ſpecial challenge, *I ſay vnto you*; I that know well what belongs to God and to Gods Angels, and to Gods little ones, I ſay vnto you, *deſpiſe not one of theſe little ones, for in heauen their Angels alwaies behold the face of my father which is in heauen.* The matter affirmed there, is the continuall attendance of the Angels in the preſence of God; but the drift of the ſpeech is to note the continuall care that the Angels of God haue ouer Gods weake children, as appeares, firſt, by their title, *their Angels*; they are Gods Angels, as he being their Lord and Maſter to whom they doe belong; and they bee *Proofes.*

our

our Angels, as wee being the children of that their Lord and Maſter, and in reſpect of the care and charge that they are imployed in about vs. Secondly, it appeares by the forme of the reaſon, *See* (ſaith our Sauiour) *you deſpiſe not one of Gods weake children, ſee that you hurt them not: for I ſay vnto you*; as who ſhould ſay, Doe not deſpiſe them, nor hurt them, for if you doe, ſurely their Angels will reuenge the wrong and hurt done to them. Thirdly, by the time, *alwayes*, this is not for a day, nor for a yeare, but *alwayes*, without ceaſing: put all theſe together, and the Doctrine is here clearely proued, That the Angels of God are ours, they are for vs and not againſt vs, they will bee auenged on thoſe that hurt vs, and therefore will neuer hurt vs themſelues; and this is their care and practice alwayes, they are euer imployed about our good, and therfore *they ſhall neuer ſeparate vs* from our greateſt good of all, *from the loue of God in Chriſt Ieſus. Heb.* 1.14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes that ſhall be heires of ſaluation?* The Apoſtle ſpeakes here generally of all good Angels, *Are they not all?* and doth not diuide them in office or nature, but ioynes them in both, they are all *ſpirits* by nature: And what are they by office? They are all *miniſtring ſpirits*; and what miniſtry is it that they are imployed in? *ſent forth, &c.* God ſends them forth from time to time to performe certaine offices about his children, and his heires, as a father makes his ſeruants to attend him that ſhall be his heire: and they are ſent forth to miniſter for *their ſakes* that ſhall be heires of ſaluation. They are moſt duetifull attendants on vs that are heires, and they miniſter for our *ſakes*, that is, for our good, comfort, and protection onely, neuer

for

for our hurt; they know from God that we are appointed to saluation, & shal they at any time hinder vs of it? They take notice of it that we are heires to their Lord and Master, and shall they, being seruants, goe about to hinder vs of the inheritance which their Lord and Master, and our Father hath appointed to vs? No surely, they will not doe it; but on the contrarie, they will helpe and further vs all they can thereunto. *Psal.* 91.11,12. *He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes, &c.* God hath committed his children to the charge and custodie of his Angels; What to doe? to *keepe* them, not to destroy them, and to keepe them in *all their wayes*: they shall not faile them in any one passage of their life, *to beare vs vp in their hands*, neuer to suffer vs to fall vtterly from God, much lesse to cause vs so to fall; *that thou dash not thy foote against a stone*: They shall preserue vs from the harmes that our selues or others might doe vnto vs, therefore themselues shall neuer hurt vs in the least kinde, much lesse in the matter of grace and saluation. A place so pregnant to prooue the infallible protection of Gods children by the Angels, that the Diuell himselfe acknowledgeth it for a certaine truth, and alledgeth it for that purpose, *Matth.* 4.6. Lastly, their practise makes this good by experience; what good offices haue they done from time to time for Gods children? preserued them from their enemies, as *Lot*, *Gen.* 19.10. deliuered them out of prison, as *Peter*, *Act.* 12. comforted them in their distresses, *Act.* 27.23,24. freed them in their troubles, as the *Israelites*, *Isa.* 63.9. shewed them and directed them what they must doe to bee saued, as *Cornelius*, *Act.* 10.5. In a word, infinite are the good offices that the good Angels haue

done for Gods children, but there is not one place extant in all Gods word, to proue that any good Angel hath done any harme to any one of Gods children: No, that is for the euill Angels to hurt vs; they hurt vs altogether, and neuer doe vs the least good; but the good Angels they helpe vs alwayes, they are altogether and onely to helpe vs, and neuer to doe vs the least harme; and therefore they, with all the power they haue, can *neuer separate vs from the loue of God which is in Christ Iesus our Lord.*

Reason. 1. The reasons of this point may bee reduced to these two heads. First, the good Angels will not hinder our saluation, if they could: Secondly, they cannot doe it if they would. First, they will not doe it if they could; for there are foure engagements whereby the will of the Angels is so stirred and enclined towards vs, as that they will neuer hurt vs if they could; First, the zeale of Gods glory: Secondly, obedience to Gods will: Thirdly, their dependance on Iesus Christ: and fourthly, their communion they haue with vs. First, the zeale of Gods glory, *Isa.* 6. 2. they are *Seraphims*, that is, hot and fierie spirits, burning not in fury, but in zeale for the glorie of the Lord of Hosts. Now they know that God is wonderfully glorified in the saluation of his children, and therefore they will not hinder that at any hand, but zealously aduance it to the vttermost of their power. Secondly, their obedience to Gods will; they know it is Gods will to giue his children a kingdome, and will they crosse his will? No, they obey and doe his will, *Psal.* 103. 20. they will neuer crosse it. They know their fellow-Angels frustrated their estate by disobedience, and will they frustrate theirs too? No, they will not.

Thirdly, their dependance on Christ, and their loue to him, *Ioh. 1.51. Hereafter you shall see heauen open, and the Angels of God ascending and descending vpon the Son of man.* All their ministry is from God to vs, as in Christ, and they are vpheld by Christ, or else they are as changeable as the euill Angels were by nature; and they know that Christ hath redeemed vs with his precious bloud, and will they seeke to cast away the price of his bloud? They know that Christ hath committed vs to God his Father, and will they incense vs against God, or God against vs? Lastly, their faithfulnesse to vs, and their communion with vs; they take notice of vs as their fellow-seruants, and therefore they will not hurt vs: hee is an euill seruant that will smite his fellow-seruants; this is odious on earth, how much more in heauen? If euer the holy Angels should entertaine any faithlesse or treacherous thought against vs, their fellowes and brethren, heauen they know would neuer endure them.

The second reason: The Angels cannot doe it if they would, and this agrees more fitly with the words of the Apostle, that *they shall not bee able to separate vs.* There are two vnmouable barres whereby they are vtterly disabled from hurting vs in estate of grace: the first is, the soueraigne power and ouer-ruling hand of God; the second is, the neerenesse of our communion with Christ. First, the soueraigne power of God, and his ouer-ruling hand both ouer them and vs, that hinders them; they are Gods elect Angels, and we are Gods elect Children, and therefore God by his soueraigne power will neuer suffer them to seduce vs, nor suffer vs to bee seduced by them; Gods election must stand good for euer. Secondly, the neerenesse of our *Reason. 2.*

vnion with Christ, that is another bar to hinder them. Christ tooke our nature vpon him, not the Angels, *Heb.* 2. 16. and herein we are a degree aboue the Angels. Now this assumption of our nature into the person of Christ, and his participation with vs therein is so sanctified, and effectually ratified by faith, and by the spirit, to euerie true beleeuer, that they are truely one with Christ himselfe; and can the Angels hurt Christ? or betray Christ? or separate Christ from Gods loue? then neither can they hurt vs, nor betray vs, *nor separate vs from the loue of God in Christ.*

Vse. 1. The Vses are these: First, since it is so that the good Angels can neuer impeach the estate of Gods children; therefore it shewes, that whosoeuer they be that doe fall away from the estate of grace by the occasion of good Angels, that certainely they were neuer true beleeuers: such there were in the time of the Apostles, *Col.* 2. 18. that vnder a colour of religion, and humblenesse of minde, did worship Angels; such as the Monkes and Friars bee at this day: but what saith the Apostle in the 19. *verse*? They that teach such things *hold not the head*, that is, they hold not Christ as their head, they are vtterly void of Christ; and so liuing and dying in that sinne, they are vtterly void of the state of grace and saluation. This sets such a brand of reprobation on the Popish Church and Religion, that they are neuer able to claw it off. They hold many other grosse points, which at least by consequence, ouerthrow the foundation *Christ Iesus*: But of this point the Apostle saith directly, *That they that hold it, hold not the head Christ.* A man cannot bee a worshipper of Angels, and belong to Christ. And doth not the Church of Rome greatly

adore

adore & worſhip Angels? do they not reuerence them, and call vpon them? It is their profeſſed doctrine and ordinary practice: I would faine ſee how they would anſwer this; they are cut off hereby from the head *Chriſt*. I doubt not but many of them are the Elect of God, but then either the Lord keepes them that they neuer fall into this ſinne; or if they do fall into it, yet God giues them repentance for it before they dye, that ſo they ſhall not fall by it for euer. But let vs beware and take heede of this ſin in our ſelues, and euermore let vs take heede of Popery, that doth maintaine and teach this groſſe errour.

Secondly, this teacheth vs the vndoubted certain- *Vſe.* 2.
tie of the ſaluation of Gods children. That Gods children ſhould euer bee caſt off from the eſtate of ſauing grace, it is a thing impoſſible; there is an abſolute impoſſibility in it. Nay there is more than an abſolute impoſſibilitie in it; for marke how the caſe ſtands: It is impoſſible that euer the good Angels ſhould go about to bend their power againſt vs, to caſt vs out of the loue of God; but if they ſhould, yet it were impoſſible they ſhould doe it: ſo that for Gods children to bee caſt out of Gods loue, it is a thing more impoſſible, than that which is indeede abſolutely impoſſible. Oh bleſſed bee God that hath ſettled and ſtabliſhed vs in ſuch an holy and happie eſtate ſo ſtedfaſtly; Oh that all true beleeuers would lift vp themſelues, and know their own happineſſe; Oh that they would confidently beleeue this heauenly truth, touching the certainety of their ſaluation; Oh that they would bee perſwaded as confidently to beleeue it, as the Apoſtle affirmes it: wee ſhould doe ſo, it is our failing that wee doe not ſo; what baſe minded

wretches are wee, to beleeue that God loues vs in Christ, and yet wee perplexe our selues with feares and distrustfull thoughts of this matter or of that, of this or that casualty, as if they should separate vs from God. Our faith should lift vs vp as high as heauen, yea aboue heauen, yea aboue the Angels in heauen, in the matter of our assurance: Our faith should say as the Apostle doth here, *I am sure that the Angels in heauen can neuer bee able to separate me from the loue of God:* and therefore much lesse can any other creature or casualtie whatsoeuer, can any creature do more than the Angels in heauen can? But if wee consider further that these Angels, these mightie and powerfull Angels, are not onely not against vs, but for vs, affectionately for vs, wholly for vs, alwayes for vs, and that they bend all their power to keepe vs in the loue of God, and to make good the worke of our saluation; what a shame should it be for vs, still to lye slugging in the dumps of our doubtings and vncertainties? why should we not now take heart to our selues, and lay fast hold on this assurance?

Vse.3. The third Vse teacheth vs, the infinite and admirable power of sauing grace; It is infinitely greater than all the powers that are to bee found in the estate of nature; Gods sauing grace is infinitely of more power to saue vs, than all the powers in the world are to destroy vs: Of all other creatures, the Angels excell in strength and power, *Psal.*103.20. yet all the strength and power they haue, shall neuer bee able to crosse or hinder the power of grace for the saluation of the faithfull: this is the sinewes of our assurance. Some thinke it is an easie matter to be saued: No, it is the infinite and almightie power of God, that must shew

forth

forth it ſelfe in ſauing vs, elſe it is impoſſible for vs to bee ſaued, 1. *Pet.* 1.5. Without this power of God, it is impoſſible that wee ſhould bee kept: there is not the leaſt ſinne forgiuen, nor the leaſt corruption ſubdued, nor the leaſt ſparkle of grace wrought in our hearts, nor the leaſt temptation ouercome, but by the almighty power of ſauing grace. On the otherſide, ſome ſo diſmay themſelues at their owne corruptions, Sathans temptations, and the defections of a godly life, that they thinke it impoſſible to bee ſaued; here wee muſt flye to the conſideration of the infinite and almighty power of ſauing grace, and then we ſhall be ſatisfied. And take heede, though thou debaſe thy ſelfe, debaſe not God: it is impoſſible with thee, but it is not impoſſible with God, for then who can bee ſaued? *All things are poſſible with God*, *Mat.* 19.25, 26. It is our Sauiours reſolution in this very caſe, teaching vs to reſt wholly and onely vpon the power of God for ſaluation: It is impoſſible with men that any ſhould be ſaued; yea, but it is poſſible with God, by the power of ſauing grace. 2. *Cor.* 12.9. *My grace* (ſaith God to the Apoſtle) *is ſufficient for thee*: *Paul* had no reſt in himſelfe before; but the almightie, and all-ſufficient grace of God gaue him full content. This is that which giues vs ſatisfaction, and makes vs go on cheerfully againſt all difficulties, the all-ſufficiency of ſauing grace. And therefore let vs labour to lift vp our hearts to a high and tranſcendent eſtimation of the almightie power of ſauing grace, which is the almighty power of God; trie and proue whether this bee not a notable meanes of ſubduing and ouertopping all other powers in the world, and ſo of bringing full aſſurance to our ſoules: trie it, I ſay, and ſee if it do not

prooue

proue so; looke vnto the almighty power of God, and to the all-sufficiency of sauing grace, and this will carry vs comfortably through all dangers. The want of this high estimation of the almightie power of sauing grace soundly taken to heart, makes most of vs come so short of this assurance.

Vse. 4. The last Vse teacheth vs how to carrie our selues towards the good Angels, that so they may not hurt vs, but that wee may comfortably enioy their helpe, protection, and furtherance in the way of our saluation: this is a hard lesson to learne and to practice, but yet worth our learning, and much to bee desired, and practised by all those that would finde heauen vpon earth. It is difficult I confesse, but very comfortable; for either we are too negligent, or too diligent in this; either wee will not meddle at all with the nature and office of Angels, or else wee will meddle too much with it. If therefore wee will haue the helpe, comfort, and protection of the good Angels, wee must obserue these rules. First, keepe Gods good will, keepe God thy friend; the best way to keepe the seruants to bee thy friends, is to keepe their master to bee thy friend, so keepe God to be thy friend, and that is the best way to keepe his seruants the Angels to bee thy friends: All the promises of protection by the Angels, are referred to such as are Gods, *Psal.* 34. 7. *The Angell of the Lord campeth about them that fear him*: And *Psal.* 91. 11. *He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes*; Feare God, and pray vnto him, as *Cornelius* did, *Act.* 10. 2. 4. and walke diligently in the duties of thy calling, as the Shepheards did, *Luk.* 2. 8, 9, 10. and then the Angels will comfort vs, protect and keepe vs. The Angels loue vs for our heauenly Fathers

How wee are to carry our selues towards the good Angels that they may not hurt vs, but be vs good.

sake;

ſake; If we be ſtubborne to him, they will turne their loue from vs.

The ſecond Rule is this; wee muſt hold faſt by Ieſus Chriſt; hee is the common head both of them and vs; they are his Angels, *Mat.*24.31.and 16.27. all the good they doe vs, and all the ſeruice which they owe vs, is for Chriſt his ſake, becauſe we are in him; if hee fauour vs, they will fauour vs; if he frowne on vs, they will frowne on vs too: If euer wee will enioy the comfortable miniſtry of the Angels, let vs lay faſt hold on Ieſus Chriſt by faith; ſo farre as we goe from him, they goe from vs: Let vs therefore lay faſt hold on Ieſus Chriſt, by faith in his bloud, by loue to his Maieſty, by obeying the motions of his Spirit, and by conforming our ſelues to his example; and then the Angels are readie preſt to do vs their beſt ſeruice; hold thou faſt to Chriſt, and they will be ſure to hold thee faſt. 2.

Thirdly, take notice of the miniſtery of the Angels, beleeue it, and be not ignorant of it; if thou haſt been ignorant of it, yet now take notice of it, and make vſe of it: Wee ſtand in neede of the miniſtry of the Angels, we know that we are tempted many wayes; look vpon the good Angels, they will aſſiſt thee more than the bad can hurt thee. *Reuel.* 12.8 *Michael and his Angels fought, and the Dragon fought and his Angels*: Chriſt and his Angels, and the Diuell and his Angels, they fight for our poore ſoules: But the Diuell and his Angels doe not preuaile; but Chriſt and his Angels, they doe preuaile, and they are on our ſide to fight for vs. And therefore as the Prophet, 2. *King.* 16.17. prayed to the Lord to open his ſeruants eyes, that he might ſee that there was more with them, than 3.

against them: So let vs pray to God to open our eyes, that we may see & take notice of the ministery of the good Angels, and of their protection & care ouer vs.

4. Fourthly let vs imitate the good Angels in obedience, *Mat.6.10. Let vs doe Gods will on earth, as the Angels doe in heauen, Psal.103.20,21.* They are neuer out of Gods way, they euer doe Gods will willingly and cheerefully: The Diuell doth Gods will too, but it is grudgingly, and against his will. The good Angels they worship God, *Heb.1.6.* they take the cause of Gods children to heart, they reioyce at the good of Gods Church and children, especially at the good of their soules; so let vs worship God alone, & let the good of Gods children, especially the good of their soules be the ioy of our hearts. Let vs imitate them thus, but yet let vs beware of κακιζήλια, in the Papists, in single life and Angelicall perfection.

l. Origin.

5. Fiftly, speake not euill of those that are in place and dignity, for the Angels *giue not railing speeches, 2. Pet. 2.10,11.* The Angels doe it not, let vs vs take heed we doe it not.

6. Sixtly, offend not these Angels, *1. Cor.11.10. The woman ought to couer her head, because of the Angels.* The Angels are about vs, and obserue our doings, and mark our carriage: If it bee reuerent and agreeable to our profession, they reioyce at it; if wee misbehaue our selues, and carry our selues vnreuerently in our words, gestures, or apparrell, misbeseeming our persons, places, or profession, this offends and grieues them, they distaste it, and are displeased at it; let vs take heede therefore that we offend them not.

7. Seuenthly, let vs not worship them in any case, for that is the way to incense them against vs. In *Reu.19.10* and

and 22.8. when *Iohn* would haue worſhipped the Angell, hee was angrie, *See thou doe it not* (ſaith hee) *worſhip God.* It is an horrible diſhonour to God, and much diſpleaſing to the good Angels themſelues, they tremble at it, and abhor it: away with it, ſaith the Angel, worſhip not me, worſhip God: Which is worſe, the Thiefe, or the Receiuer? If I worſhip the Angels, I am the Thiefe; if they receiue and accept it, they are the Receiuers; but they abhor it.

Laſtly, let vs glorifie God for the miniſtrie of the good Angels; the Shepheards in *Luke* 2.20. hauing heard many good things from the miniſtrie of the Angels, they returned glorifying and praiſing not the Angels, but God for their miniſtery. Take the benefit of it, and giue the Angels due reuerence and reſpect for their miniſtery, but giue the honor and glorie of it to God alone; Thus did *Daniel*, *Chap.* 6.22. and *Peter*, *Act.* 12.11. they doe not aſcribe their deliuerance to the Angell, but to God that ſent his Angell, and yet they doe reuerently mention the Angell that was the meanes of it. And wee haue great cauſe to glorifie God for their miniſterie; for firſt, it is a great comfort to vs: what greater comfort can wee haue by anie of the creatures, than to haue thouſand thouſands of Angels, the beſt and greateſt of Gods creatures, euermore to attend on vs? Secondly, it is a great honour to vs, the greateſt honour that God can beſtow vpon vs by any of the Creatures, that the Angels that are farre more excellent creatures by creation than our ſelues, ſhould bee attendants on vs: Oh let vs honour God greatly, that hath ſo greatly honoured vs. Thirdly, all the good they doe vnto vs, they doe it but as inſtruments; it is God a-

lone that is the Author of it, therefore let God alone haue all the glory and honour of it. Obſerue theſe rules carefully and conſcionably, and I will aſſure thee from God, that thou ſhalt bee made partaker of the comfort and protection of the good Angels, they ſhall attend vpon thee all thy life, to preſerue thee from euill, and to encourage thee to goodneſſe, and to comfort thee in troubles, and to helpe thee out of them; and at thy death they ſhall ſtand by thee to cheere thee vp againſt the bitterneſſe and terrour of thy diſſolution, and to carrie thy ſoule into heauen. And yet this is not all, for behold yet further, at the day of iudgement, they ſhall ſummon thy body out of the graue, and place thee amongſt the ſheepe at Gods right hand, that there thou mayeſt receiue that ioyfull and bleſſed ſentence, *Come yee bleſſed, inherit the kingdome prepared for you from the beginning of the world*; ſuch honour haue all Gods Saints.

The eleuenth SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded, (or I am ſure) that neither death, nor life, nor Angels, nor Principalities, &c.

THe Apoſtle here, when hee propounds the dangers that belong vnto the faithfull, and the comforts againſt them; hee ſets them before vs in certaine rankes and orders. And the firſt ranke is the dangers that come to vs by death, and by life, and the comforts againſt them; and of that wee haue ſpoken.

The ſecond ranke is, of the dangers that come to

vs

vs by Angels, Rulers, and Powers; and that wee haue entred into, and ſhewed, that by Angels are meant all ſorts of Angels, both good and bad; both thoſe that ſtand, and thoſe that are fallen. Of the good Angels we haue ſpoken, as it pleaſed God to giue abilitie. Now we are to ſpeake of the euill Angels, that the euill Angels *ſhal neuer be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* That the euill Angels muſt needes bee here meant, appeares, becauſe they are generally comprehended vnder the name of Angels; which is common to all Angels, both good & bad: But eſpecially the euil Angels are here meant, becauſe the drift of the Apoſtles ſpeech neceſſarily requires that they ſhould bee here more ſpecially intended; for the euil Angels are the ſpeciall inſtruments & chiefe procurers of all the dangers that tend to the ſeparation of vs *from the loue of God in Chriſt Ieſus.* This is their maine reach and chiefe endeauour in all their practices againſt vs, to make this ſeparation, and therefore they muſt needes bee here ſpecially intended in this challenge of the Apoſtle. It were a ſmall comfort to the faithfull for the Apoſtle to ſay, that they were in ſafety becauſe the good Angels ſhould not hurt them; for that were as much as if hee ſhould ſay, hee were in ſafety, becauſe his friends ſhould not hurt him: for the good Angels are our friends, and therfore will not hurt vs: But the Apoſtles reach is, to anouch the ſafetie of Gods children againſt all dangers that are or can be againſt them, euen againſt the greateſt and fierceſt enemies that we haue; and therfore he muſt needs meane it eſpecially of the euil Angels, becauſe they are the greateſt and fierceſt enemies that the faithfull haue. And thus the Apoſtle hath brought vs into the

meditation of the ground of all our dangers, woes, & miseries, namely, the euill Angels or Deuils. A fearfull and dismall argument in it selfe, yet as it is here applied by the Apostle, it is a chearefull and a comfortable argument. It is a fearefull and dismall thing to heare of our enemies, but it is a comfortable thing to heare of the ouerthrow of them. Let not any of vs therefore be afraid to heare of them; we must not be afraid to fight with them, and therefore much lesse to heare of them. One thing the Apostle tels vs here, as before we haue heard for our sound comfort, that all these wicked fiends *shall neuer be able to separate vs from the loue of God in Christ Iesus*; and therefore there is no cause why the weakest beleeuing soule, here present, should bee daunted at the hearing of this argument. Let vs therefore proceede in the strength of God, and in the name of our Lord Iesus Christ, and in the grace, and comfort, and direction of his holy Spirit, and in the light and direction of Gods Word, and wee shall finde an heauenly light arise vnto vs out of this hellish darknesse.

Doctrine. The generall Doctrine concernig all Angels, good and bad, was the last time propounded; which being applied to this particular, ariseth naturally thus: That howsoeuer it bee that euill Angels are mightie workrs, and great in power, and do maliciously bend all the power they haue against true beleeuers, to make this separation of them from the *loue of God in Christ*; yet notwithstanding, not all the euill Angels, with all their power and malice, or all that they can do, *shall euer bee able to separate* all, nor any one true beleeuer, *from the loue of God which is in Christ Iesus our Lord.*

For

For the opening of this Doctrine, I will propound theſe foure particulars, wherein I ſhall lay open the whole nature of the point. The firſt particular is, what theſe euill Angels are: The ſecond, how theſe euill Angels are fitted againſt vs: Thirdly how they ſeeke to annoy vs: and laſtly, how farre they may endanger vs. For firſt, wee muſt know our enemies what they are; and ſecondly, wee muſt know their prouiſion, how they are fitted againſt vs; and then thirdly, we muſt know their courſes, how they may annoy vs; and laſtly, we muſt know the euent and iſſue, how far they may endanger vs. Theſe being known, the Doctrine ſhall be well and plainely vnderſtood.

Explication in foure things concerning the euill Angels.

First, wee muſt know what theſe euill Angels are. The euill Angels are thoſe that left their firſt eſtate, & are become vtter enemies to God, and to man, and to all the creatures, eſpecially to Ieſus Chriſt, and to Gods children, & to all manner of grace and goodnes. 1. Firſt, that they are ſuch as left their firſt eſtate, we may ſee in *Iude 6.* Secondly, they are enemies; for hence they haue their name Sathan, and there is no name more commonly giuen them, both in the Old Teſtament and New Teſtament, than this name Sathan, which ſignifieth an enemy. And howſoeuer this name in the Scripture ſeemes ſometime to point out the chiefe of Diuels, yet it doth appeare that it is applied in Scripture to all Diuels, *Mat.12.26. If Sathan caſt out Sathan*, which is not meant of the Prince of Diuels, as if the Prince ſhould caſt out the Prince; but it is meant of all the Diuels: if they ſhould be one againſt another, then how ſhould their kingdome ſtand? They are enemies, and they are vtter enemies, deadly enemies, and that firſt to God, diſhonouring him, accuſing

ſing him, blaſpheming him, oppoſing againſt him to the vttermoſt of their power. Secondly, they are enemies to man, they murthered vs all with one blow, in the loines of *Adam*; and not content with that, they ſtill follow the blow, and purſue mankinde with deadly hatred. Thirdly, they are enemies to all the Creatures, ſeeking and working daily, as much as in them lies, the vtter ruine and confuſion of the whole frame and order of nature, in the ſea, in the winde, and in the aire, and in all places. Fourthly, they are ſpeciall enemies to Ieſus Chriſt; this is that that galls theſe euill ſpirits, that Ieſus Chriſt, the mediatour betwixt God and man, comes to reconcile God to man, and to deliuer man out of the power of theſe helliſh ſpirits; yea, and that hee doth vtterly deſtroy and vanquiſh theſe euill ſpirits, and all that take part with them, euen all the powers of darkeneſſe; here is their edge, and ſtomacke. This heauenly perſon Ieſus Chriſt, in his heauenly office of the Mediatour, is the principall obiect of all their helliſh ſpite: they fought againſt him by themſelues, and by their inſtruments all his life, and at his death they laid on load, and did bend and muſter vp all their forces, and ſpit out all their venome againſt him. Fiftly, they are enemies to Gods Children, they are alſo a great eye-ſore to Sathan, hee cannot endure them; and it is hard to ſay whether Sathan hate our heauenly Father more for our ſakes, or whether hee hate vs the more for our heauenly Fathers ſake; howſoeuer, the Diuell is our aduerſary in a ſpeciall manner, 1. *Pet.* 5, 8. *Your aduerſarie the Diuell*, ſaith the Apoſtle, hee is a generall accuſer, accuſing man to God, and God to man, but he is the ſpeciall accuſer of the brethren. Laſtly, he is an

enemie

enemie to all grace and goodneſſe, he hinders it, hee ſlanders it, hee hates it, hee ſuppreſſeth it with all his power; hee knowes that if grace and goodneſſe ſtand, he muſt fall, and therefore hee labours to ouerthrow all grace and goodneſſe, that hee may ſtand. See this in one of his Impes, *Act.* 13. 10. *Elimas* the Sorcerer, *O thou childe of the Diuell* (ſaith the Apoſtle to him) *enemie to all righteouſneſſe, &c.* If it bee ſo with the children, that they are enemies to all goodneſſe, much more it is ſo with their father the Diuell. So we ſee what theſe euill Angels are.

Secondly, let vs ſee how they are fitted againſt vs; for this is needefull to bee knowne, that ſo wee may prouide againſt them. They haue many aduantages whereby they are fitted againſt vs; firſt, they are very many; ſecondly, they are verie ſtrong; thirdly, they are verie malicious; fourthly, they are very ſubtile; fiftly, they are verie actiue and nimble; ſixtly, they are very buſie; ſeuenthly, they are very well appointed; eightly, they are very well experienced; and laſtly, they are very dangerous. 2. In nine things concerning them.

1. Firſt, they are very many, *Marke* 5. 9. *One man was poſſeſt of a legion of Diuels*; now a legion containes ſixe thouſand; what? ſo many Diuels in one poore man; how many thinke you are then in all the world? Anie one Diuell is too hard for any one man; oh how hard then is that poore ſoule beſtead that is aſſaulted with many Diuels! This is the caſe not of ſome of vs onely, but of all of vs, if wee vnderſtand our caſe aright.

2. Secondly, as they are verie manie, ſo they are very ſtroug, and therefore they are ſet out in Scripture vnder the ſimilitudes of a ſtrong man, *Luke* 11. 21. *when a ſtrong man armed keepeth the palace, &c.* and ſo

of a ſtrong beaſt, yea, the ſtrongeſt of all beaſts, a Lyon, 1. *Pet.* 5 8. *Your aduerſarie the diuell as a roaring Lyon, &c.* and the hold which they haue in the heart of an vnregenerate man, is ſaid to bee a ſtrong hold, 2. *Cor.* 10. 4. they are verie ſtrong in getting the prey, it ſhall eſcape them hard but they will ſeize vpon vs; and they are very ſtrong in keeping the prey, when once they haue ſeized, they will tug hard before they let goe.

3. Thirdly, they are very malicious, and therefore the Diuel is fitly ſet out vnto vs by the name of a *great red Dragon*, *Reu.* 12. 3. The Dragon, of all creatures, is the moſt fierce, ſpightfull, and malicious: Sathans malice is greater than the Dragons, for hee is a *great* Dragon, and more fierce than the malice of the Dragon, for he is *a great red Dragon*, ſaith the Apoſtle: as who ſhould ſay, that he burnes fiercie red in malice alwayes againſt Gods Church.

Fourthly, they are very ſubtle, and therefore they are compared to a Serpent, *Reuel.* 12. 9. *That old Serpent called the Diuell and Sathan was caſtout, which deceiueth all the world*; and the Serpent is verie ſubtle, *Gen.* 3. 1. *Now the Serpent was more ſubtle, &c.* The Diuell is an old ſubtle Serpent; ſo ſubtle, that (ſaith the Apoſtle) *hee deceiues all the world*; this hee hath done, and this hee doth daily.

5. Fifthly, they are verie actiue and nimble, they are ſpirits by nature, and therefore by reaſon of the ſpiritualneſſe and agility of their natures, they can and doe paſſe from place to place, quickely and ſuddenly to and fro as the lightning. When *Iob* was to be tried, ſee how nimbly Sathan beſtirred himſelfe, firſt, to his Oxen in one place, then to his Sheepe in another

ther place, then to his Camels in another place, and then to his Children in another place, and all this in a trice, in the turning of an hand as it were, *Iob* 1. And when our Sauiour Christ was to bee tempted, how quickely did Sathan get him vp to the top of the pinacle of the Temple, and to the top of an high mountaine: in the twinckling of an eye, saith the Text, *Luke* 4.5,6. 4

Sixtly, hee is very busie, hee compasseth the world to and fro, *Iob* 1.7. *And walketh about seeking whom hee may deuoure*, 1. *Pet.* 5.8. When we sit still, he walks about vs, when we are most at leasure, he is most busie to doe vs mischiefe, when wee sleepe hee wakes, when our senses are bound vp (as they are in our sleep) and the inmost powers of our soules are in some sort locked vp from him, yet then he leaues vs not, but euen in our sleepe hee deludes our senses with many idle and vain imaginations, and polutes our thoughts with much filthinesse and vncleannesse. 6

Seuenthly, they are verie well appointed, and therefore are compared to a strong man *armed*, *Luke* 11.21. and if one bee too weake of himselfe, hee can go presently and take seuen spirits more to him worse than himselfe, *Luk.* 11.26, and then hee will be hard enough for vs. The Diuell hath all the world to his friend, as he carrieth the matter like a Spider that hath his Cop-web in euery corner of the house to catch the poore silly Flyes; so the Diuell hath his snares and Cop-webs in euerie corner of the world to catch our poore sinfull soules withall. 7

Eightly, they are verie well experienced, and therefore the Diuel is called, *the old Serpent*, *Rev.* 12.9. A mans experience is a great aduantage to him, though 8

it be but of some few yeares, what wonderfull aduantage then is the Diuels experience against vs, which he hath had since the beginning of the world?

4. Lastly, they are very dangerous, there is no more but a word and a blow with them; first, a temptation, then presently an inclination, and then presently a sinne, and then hell and damnation: short worke. This is alwayes Sathans intention in all his assaults, and this hee euer brings to passe, where hee hath his reach, and where hee is not bridled by the ouer-ruling hand of God; and therefore hee is called a deuourer, a destroyer, and a murtherer.

Fiue particulars how the Diuel annoyes vs.

3. Thirdly, wee must know how they seeke to annoy vs; surely, they seeke to annoy vs euery way, at all times, and in all places, and in all states and conditions, & vpon all occasions, and by all means, and instruments; what is it that he wil not make an instrument to fight against vs withall?

1. First, he bends all his own power, malice, and subtiltie against vs, and all the forces that the kingdome of darkenesse can affoord, flattering, threatning, deluding, buffetting, tempting, vexing, and tormenting vs, euen spending themselues to doe vs a mischiefe.

2. Secondly, not content with this, hee sets the creatures against vs, the sea, the winde, and stormes, and tempests, all to annoy vs, afflict vs, crosse vs, and disquiet vs; yea, euen our meate, and our drinke, and our bed, those deare creatures of God which wee cannot liue without, hee makes them to bee a snare vnto vs.

3. Thirdly, hee incenseth men against vs, to persecute vs, to afflict vs, to tempt vs, yea, sometime our own

deareſt

deareſt friends, our owne wiues and children.

Fourthly, not content with all this, hee ſets our ſelues againſt our ſelues, our appetite againſt our reaſon; the fleſh againſt the ſpirit, our practice againſt our iudgement, and our own wils againſt our own ſoules; and this is a moſt dangerous aſſault, for now they are our enemies that are of our owne houſhold: and till Sathan can come to this, to make our ſelues againſt our ſelues, all his aſſaults can neuer hurt vs. 4.

Laſtly, as he ſeekes to ſet the whole world againſt vs, ſo hee proceedes further, and ſeekes to ſet God againſt vs too. Let vs aſſure our ſelues, that Sathan is with God euery day, accuſing vs, and pleading againſt vs, and ſuing out a Commiſſion from God againſt vs, as he did againſt *Iob*, that hee may haue vs in his owne power, to doe his owne will vpon vs, and to hurt vs. 5.

Fourthly, wee muſt know how farre they may endanger vs; ſurely they may endanger vs, ſo farre as God ſhall bee pleaſed at any time to giue them commiſſion, and no further: As God hath ſet a bound to the raging ſea, that thus farre his proud waues ſhall come, and no further: ſo God hath done to Sathan, and all the powers of darkneſſe, thus farre they ſhall goe and no further: They may endanger vs to the ſpoiling of our goods, and to the hurt of our bodies, and to the diſtemper of our ſpirits, and ſometimes to the loſſe of our liues; but neuer to the loſſe of our ſoules: God giues way vnto them, that they may ſeparate vs from all worldly things; but hee neuer giues way vnto them to *ſeparate vs from the loue of God in Chriſt Ieſus*; which being the chiefe end of all their endeauours (for whatſoeuer meanes they vſe, 4.

this is the principall end they aymeat, to *separate vs from the loue of God in Christ Iesus*, being not able to attaine vnto it, here they are foiled; and this is their torment, and a speciall portion of their hell in this world.

Now let vs come to the proofes: *Gen.* 3. 15. *I will put enmitie betwixt thee and the woman, and betwixt thy seede and her seede, hee shall breake thine head, and thou shalt bruise his heele.* God himselfe speakes this to Sathans face, for his greater discouragement: And the speech containes two things; first, the enmity that should bee betwixt the woman and the Serpent, and betwixt their seedes, that is, betwixt Sathan and mankinde; secondly, the issue and euent of it; The enmitie in the former part of the verse, *I will put enmitie*, &c. where wee see, first, that this is a mutuall enmitie, that is, of Sathan against vs, and of vs against him; he should exercise continuall enmity against vs, and we must exercise a continuall enmity against him: secondly, it is a deadly enmitie, a deadly feud, as we say, not onely against the persons themselues, but against their seede too; it is a deadly enmitie, neuer like to be reconciled; he and his seede, against vs and our seede, and wee and our seede, against him and his seede. Thirdly, this enmity is of Gods owne ordinance, *I will put it*, saith God, therefore neuer thinke it strange, that Sathan is such a deadly enemie against vs, God hath so ordained it; neither must wee thinke it much that we are continually put to this fight against Sathan, for it is God that hath imposed this condition vpon vs. Then the issue followes in the later part of the verse, *It shall breake thine head, and thou shalt bruise his heele*, Sathan shall but bruise her heele: hee may

may tempt, and trouble, and disquiet Gods children, and persecute them, and take away their goods, and happely their liues too, but this is nothing, it is but a little nibling at the heele, it is nothing in respect of our soule: It is but the heele that hee can hurt, some outward part, but hee can neuer touch vs in our head, that is, in the hold that we haue in the loue of God through *Iesus Christ*. But on the other side, *the seede of the woman shall breake thine head*, saith God; Sathan shall part with the greatest losse; his head shall bee broke and his power destroyed, his purposes disappointed, and at last himselfe vtterly vanquished and confounded; Here is strong comfort for Gods children. Yea, but this is spoken of Christ himselfe, he is the seede meant there: I answer, It is spoken of Christ indeede, but withall vnderstand, that in the case of Christ, is set forth the case of euery beleeuing soule, as Christ being the head and we the members, and therefore that which is done by Christ against Sathan, is done for vs, on our behalfe, and to our benefite, *Matth.* 16. 18. *Thou art Peter, & vpon this Rocke will I build my Church, and the gates of hell shall not preuaile against it.* In the 16. verse *Peter* had made a glorious confession of saiuing faith. *Thou art that Christ the Sonne of the liuing God:* In this 18. verse our Sauiour quits him, and saith, *Thou art Peter, &c.* as if hee should say, Is it so *Peter*, that thou hast this faith in thine heart to make this confession of mee? Then I say vnto thee, *Thou art Peter, and vpon this Rocke*, that is, not vpon *Peters* person, nor vpon *Peters* confession, *but vpon the matter of his confession, Christ Iesus the Sonne of the liuing GOD, vpon this Rocke will I build my Church*, that is, all true beleeuers; and that so firmely and surely, that all the gates

(that

(that is, all the powers of hell) shall neuer preuaile against it to ouerthrow it. Hell hath many gates, the gates of sinne, and death, and the Diuell; yet all these gates of hell, and all these powers of darkenesse shall neuer bee able to shake off this building from this foundation, this Church from this Rocke, to separate any one true beleeuing soule from the loue of God which is in *Christ Iesus our Lord*; Many other promises there are in the Scripture of this nature: Yea, but these are but promises: If these promises doe not sufficiently confirme our distrustfull hearts in the perswasion of this heauenly truth, see it by experience, & let that confirme vs.

In *Reu.*12.7. to 11. *verse*, where the holy Ghost sets it downe as a thing already done, there is set downe a battell, and the successe; the battell in the 7. *verse*. *Michael and his Angels fought against the Dragon, and the Dragon and his Angels fought*. Here must needes be a great Battell, when all the world is diuided into two parts, to fight one against another: What is the successe? first, on the Dragons part, *he preuailed not, verse* 8. he was disappointed of his purpose, all his labour against Gods children was lost & spent in vaine; and in the 9. *verse*. *He was cast out of heauen*, and his Angels with him; hee had a shamefull ouerthrow. The successe, in respect of the beleeuers, what was that? first, great ioy and triumph in heauen, *verse*. 10. and secondly, a glorious conquest, *verse*. 11. they ouercame him; How? by that bloud of that Lambe, &c. This is the common estate of Gods Church and children, and this euery true beleeuing soule shall surely finde in particular, in his greatest fight against sin and Sathan, from time to time, to the end of the world.

The

The Reasons of this point. There are no reasons on our part, why Sathan doth not preuaile against vs, for wee are ready to lye downe as beasts, and to betray our owne soules, and to bee taken of him at his pleasure: no, all our stay and safety is meerely through God in Christ. Reasons.

The first Reason is this; God by his power restraines and limits the power of Sathan, as wee may see in *Iob*, 1. and 2. Chapters: when hee lets him loose vpon *Iob*, it is with restraint still, All that hee hath is in thy power, onely vpon himselfe put not forth thy hand, *Iob* 1.12. And in the 2. *Chapter* and 6. *Verse*, *Behold, hee is in thine hand, but saue his life.* Now the power of God is more mighty to helpe vs, than the power of Sathan is to hurt vs, 1. *Iohn* 4.4. *He is greater that is in vs, than hee that is in the world*: and except the Lord should thus limit and binde the power of Sathan, no man liuing could euer stand against him: God restraines him, and keepes him as a Lyon, within barres and grates. 1.

Secondly, hee restraines their rage and malice, as hee did *Luke* 8.33. where hee turned the rage of the Diuels, from the man that was possest with them, vnto the Swine: Gods goodnesse is more able and readie to preserue vs, than Sathans malice is to destroy vs. 2.

Thirdly, God defeates the plots and purposes of these euill spirits, *Zach.* 3.1,2. his wisedome ouer-reaches all their subtilties, and watches ouer vs more effectually to saue, than they with all their subtilties can doe to cast vs away. 3.

Fourthly, God endues vs with grace and strength 4.

from aboue, to reſiſt and ſtand faſt, that they may not preuaile againſt vs; for it is not our owne ſtrength wee ſtand by, but it is the power of God, 1. *Cor.* 12.9. *His grace and his power is all-ſufficient to preſerue vs.*

5. The laſt maine Reaſon is from Chriſt himſelfe, for he is Sathans vanquiſher, and hee is our Captaine and Protector, and therefore it muſt needes follow, that Sathan ſhall be ouerthrowne and neuer preuaile; and that wee ſhall neuer bee ouerthrowne, but euer preuaile: That Chriſt himſelfe is Sathans vanquiſher and ouercommer, wee may ſee in that, *Gen.* 3.15. *Hee ſhall breake Sathans head*, *Rom.* 16.20. *He ſhall tread Sathan vnder our feete ſhortly*, 1. *Iohn* 3.8. *Hee it is that doth looſe and vndoe the workes of the Diuell*: hee foiled the Diuell hand to hand in all his temptations, *Mat.* 4.11. And hee it was that rebuked the Diuell, and caſt out thoſe fonle ſpirits in his life, as appeares in many ſtories of the Goſpell: And at his death, hee it was that deſtroyed them, *Heb.* 2.14. *Hee deſtroyed through death him that had the power of death, that is the Diuell*, ſaith the Apoſtle; at his death he ſpoiled them, and triumphed ouer all the powers of darkneſſe openly vpon the Croſſe, *Col.* 2.16. therefore Sathan muſt needes be ouercome, and can neuer preuaile. Secondly, Chriſt is our Captaine and Protector, and therefore wee cannot bee ouercome, but muſt needes preuaile, *Luke* 22.42. Sathan deſires to winnow euerie one of vs, that is, to deſtroy vs; but *I haue prayed for you* (ſaith our Sauiour) *that your faith faile not*. Sathan hee is a daily ſutor to God againſt vs, Chriſt Ieſus hee ſupports vs, and is a continuall ſutor to his heauenly

Father

Father for vs: Now, if the Diuell shall bee heard before Christ Iesus, then wee may perish: But if Christ Iesus shall be heard in heauen before the Diuell, then it is vtterly impossible that euer the euill Angels should preuaile against vs.

The vses of this point are these: The first is for reproofe: It serues to reproue an ouer weening conceit that many men haue of a possibilitie of Sathans preuailing against Gods children; to cast them out of Gods fauour; some hold it as a generall and common possibility against all Gods children, that Sathan may separate them from the loue and fauour of God; and they plead hard for it too; but these are but the Diuels pleaders and proctors against God, and wherein can they doe better seruice for the Diuell against God, and against his wisedome, and power, and mercy, and truth, and promises, what better Aduocates can there bee for hell, than these Papists, and Arminians, and others, that hold this blasphemous opinion? They doe highly aduance and magnifie the kingdome of darknesse, and ascribe more to it, than to the kingdome of light, ascribing a preuailing power to the kingdome of darknesse against the kingdome of light, for, is not euery true beleeuer a member of the kingdome of light? If therefore the euill Angels can separate any one true beleeuer from the loue of God in Christ, then the kingdome of darknesse shall preuaile before the kingdome of light: Oh blasphemous, impious, and odious conceit! *Vse.* 1.

Secondly, it is for reproofe of some others, that are onely fearefull and timerous of their owne particular estate, that say in themselues, oh surely I shall 2.

fall away from God; though the Diuell be not able to plucke away others from God, yet he may plucke me away; the wicked fiend haunts me sore, and surely he will plucke mee away from God before he hath done with me. Poore soules, they would faine come neere to God, and be better perswaded of their estate, but they dare not bee so bold, or cannot be so strong. Well, come and let vs reason together; Sathan thou saist, will neuer let thee alone, hee is alwayes tempting thee, and therefore hee will at last surely plucke thee away from God: Oh thou of little faith, why doest thou thus vexe and wrong thy selfe? why wilt thou giue sentence with thine enemy against thy selfe? Is it not enough for the Diuell to brag and boast, that hee can pull thee out of Gods hands, but thou wilt beleeue him, and giue sentence on his side, and say as hee saith? Tell mee, hath not God kept thee from him hitherto? and wilt thou distrust him now, whose truth and saning mercy thou hast had so long experience of? Doest thou not thinke in thy conscience, that the Diuell hath alwayes done his worst against thee, euer since thy first conuersion? and yet through Gods mercy hee hath not preuailed hitherto, to *seperate thee from the loue of God in Christ Iesus*, but thou art still preserued; why then dost thou distrust that hee shall preuaile hereafter? God is as strong to vphold thee as euer he was; thy selfe, if thou beest a true beleeuer, doest daily grow in grace, and so art more able to stand fast euery day than other, though happily thou feelest it not; and the Diuell is weaker and more heartlesse euery day than other against thee, as hauing laboured in vaine all this while, why there-

fore

fore art thou thus discouraged? beleeue not Sathan, checke thy selfe for this vnbeleeuing heart, and gather better spirits, and put on more comfortable reformations, cast thy soule and state confidently on the Lord in faith in Christ, and in obedience to his will, assure thy selfe that thou being a beleeuing soule, God hath set his marke vpon thee, and therefore rest thou vpon him, and all these euill Angels shall neuer bee able to plucke thee out of the protection of his loue in Christ.

The second vse is for comfort; here is matter of found and singular consolation to all true beleeuers. First, against euill Angels themselues; secondly against their temptations; thirdly, against our sinnes: Sathan is the euill Angell, his temptations are his instruments whereby hee workes, and sinne is his worke, here is our comfort, that neither Sathan himselfe, nor his instruments, nor his workes, shall euer preuaile against vs, to plucke vs away from God. First, here is matter of comfort against Sathan himselfe, and all the aduantages hee hath against vs; feare them not, for they shall neuer bee able to cast thee out of the estate of grace, and of Gods loue. Lift vp thy heart, and consider how God hath furnished thee with particular comforts against all the particular aduantages that the euill spirits haue against thee: First, thou wilt say, the euill Angels are very many; True, but what then? Did not Christ euen with one word cast out a legion of Diuels at once out of one man? *Mark.* 5. 8. then neuer feare them for their multitude; that one onely God is infinitely more than innumerable Diuels; Yea, but secondly, they are very strong: It is true, Sa- *vse.* 2.

than is the ſtrong man indeede, but Chriſt is a ſtronger man, *Luke* 11. 22. and ouercommeth him. The Diuell is a roaring Lyon. It is true, yea, but Chriſt is a Lyon too, and a ruling and raigning Lyon, hee is the Lyon of the tribe of *Iudah*, the royall Tribe; he rules all, and hee makes that other Lyon the Diuell, when he comes in preſence, to crye out and roare for feare and anger. *Luke* 4. 33. 34. an vncleane Dinell cryed out with a loud voice, ſaying, *Oh! what haue we to doe with thee? &c.* therfore neuer fear them for their ſtrength: Yea, but thirdly, they are veey malicious againſt vs: what then? God is very louing and gracious to vs. If the King fauour anie man, and carrie a ſpeciall loue towards him, what though the ſubiects hate and maligne him? the Kings fauour will keepe him farre enough out of the reach of their malice: and is not the loue and fauour of God to his children a farre greater ſhelter from the Diuels malice? Fourthly, yea, but they are very ſubtile; what though they bee? There is no ſubtiltie can ſtand againſt God: Chriſt is our wiſedome, 1. *Cor.* 1. 30. and therefore what neede we feare their ſubtiltie? Yea, but they are very actiue and nimble, they can ſpeedily paſſe from one place to another; what then? God is alwayes preſent in all places alike; whereſoeuer thou art, God is there preſent and readie to keepe thee, before euer the Diuell can come at thee to annoy thee: Yea, but ſixtly, they are verie buſie and watchfull, they ſleepe not: It is true, behold alſo, *Hee that keepeth Iſrael neuer ſlumbreth nor ſleepeth.* The Diuell alwaies watcheth ouer vs for euill, and not for good; but our heauenly Father alwayes watcheth ouer vs for good, and not for euill, therefore

therefore feare them not: Yea, but seuenthly, they are very well prouided and appointed against vs; It is true, but I hope heauen is better appointed and furnished than hell: What is all their prouision to the prouision of the Lord of Hosts, that hath all creatures of heauen and earth at his ful command? Yea, but eightly, they haue very much experience: Yea, but what is their experience which they haue gotten in some fiue or sixe thousand yeares, to match with the knowledge and wisedome of God, which hath been from all eternity? The Diuell knowes vs, and our fashions and dispositions, but as a spie, and as a captious censurer: but God knowes vs as our Maker and Ruler, and gracious disposer of all our wayes; why therefore should wee feare Sathan for his long experience? Yea, but lastly, they are very dangerous: It is true, where Sathan rules hee is so, but God will pluck his children out of their pawes and clutches, as a prey to himselfe, and make them dwell safely vnder the shadow of his wings; why then should we be discomforted at the dangerousnes of these enemies? Therefore feare none of these aduantages which the euill spirits haue against vs, for wee see wee haue particular comforts in Scripture against them all. Wherefore all you that are true beleeuers, comfort your selues in God, your estate is good, and your saluation sure through Gods mercy, euen against all the Diuels in hell; And therefore let vs bee perswaded resolutely of it, and comforted throughly by it, and blesse God for euer for it, through Iesus Christ.

Secondly, this serues also to comfort vs against the temptations of Sathan, which are his engines and instruments

ſtruments: ſurely wee are in ſafety againſt theſe alſo; for if the euill ſpirits themſelues cannot pluck vs from God, but that wee are in ſafety againſt them, then comfort your ſelues, yee are in ſafety alſo againſt all their engines too; all their temptations ſhall not doe it. I do not ſay, that Gods children ſhall not be tempted at all, for they muſt neuer looke to bee free from temptation while they are on the earth, if they bee Gods children; but I ſay, here is a warrant for vs, that we ſhall neuer be vtterly ouercome by Sathans temptations. Tell me, thou true-beleeuing ſoule, that haſt true faith, though it bee but little, art thou perſwaded that God loues thee in Chriſt? thou wilt ſay yes, I am; why, then tell me further, If God doe loue thee, canſt thou euer thinke that God will euer ſuffer thee to bee caſt away by a ſcurvy temptation of a curſed Diuell? I aske it thee againe, If God doe loue thee, canſt thou euer thinke that God will ſuffer thee to bee caſt away by any ſcurvy temptation of a curſed Diuell? No, hee cannot, nor hee will not; it is as impoſſible, as for Heauen to bee ſwallowed vp of hell. *God knowes how to deliuer his* (ſaith the Apoſtle): either God will preuent the temptation, that we ſhall not be tempted at all; or if wee bee, God will qualifie the temptation, that it ſhall not bee too ſtrong againſt vs; or elſe hee will giue vs ſtrength againſt the ſtrongeſt temptation, that it ſhall not bee too hard for vs; or if wee be ouermatched with the temptation for a while, yet God will recouer vs by his Spirit, and make vs to take better hold of him for the time to come, and ſo the iſſue ſhall bee good. All this God hath paſt his word for, 1. Cor. 10. 13. *God is faithfull, which will not*

ſuffer

suffer vs to be tempted aboue that we are able, but will euen giue an issue with the temptation, &c. God he pawns his faithfulnesse for the confirmation of it, therefore let vs embrace this heauenly truth, and build surely vpon it, and take sound comfort in it, and then wee shall most surely bee safe against all Sathans temptations.

Thirdly, it is comfort to vs against our sinnes; they are the Diuels workes, and these shall not separate vs from God wholly: For some man might say, *Paul* thou tellest vs all this while that the euill Angels shall not separate vs from God; but what comfort is this? *Our sinnes they doe separate vs from God, Isay* 59. 2. what sayest thou to them? But the Apostle knew what hee said; for if wée bee safe from the euill Angels themselues, then surely wee are safe from their workes; if any thing can separate vs from God, then sinne can; and if sinne can, then the euill Angels can: But the euill Angels cannot, and therefore sinne, which is their worke, cannot: So farre as sinne preuailes, so far it may separate vs; if it preuaile for a time, then it separates vs for a time from God, that is, in our sense and feeling, but such breaches are made vp by daily repentance, faith, and Christs intercession; but if it preuaile for euer, then it will separate vs for euer from God; but they cannot preuaile ouer the faithfull for euer. But when the Apostle tells vs, the euill Angels shall neuer separate vs from God, it is as much as if he had said, that God will not suffer vs to be wholly ouercome of sinne, 1. *Iohn* 3. 9. nor to fall into those sins that may separate vs wholly from him; for then the euil Angels may separate, if sinne may, which is their

worke. Here is the loue of God in Christ; first, Gods loue, and loue couers a multitude of sinnes, it is so with men, much more with God; and secondly, Christ Iesus, he takes away our sinnes, and hath pulled down the partition wall of our sinnes, that they cannot separate vs from God: So wee see that neither the euill Angels themselues, nor their temptations, nor sinne can euer separate vs from God. These comforts God affords vs in his word for his children, and therefore let vs take hold of them; And now that wee are to come to the Sacrament, what vse are wee to make of it? The Sacrament is a Seale of Gods Word; then make this vse of it, to seale vp that Word to our soules that wee haue now heard: The Sacrament seales and sweares to vs, that all is true that God saith in his Word; the Sacrament is a pledge and token that God giues vs of the truth of his Word: Hast thou heard then, that all the euill Angels with all their power and malice, shall neuer bee able to separate thee from the loue of God in Iesus Christ? then now receiue the Sacrament as a seale thereof, that as verily as thou receiuest the Bread and Wine, so truely dost thou receiue the Body and Bloud of Christ, that is, the benefit and the merits thereof, the loue and mercy of God in Christ, and therefore take Christ here, and take all things with him; Hee that giues thee Christ in the Sacrament, giues thee all things with him, *grace, mercy, peace, comfort, forgiuenesse of sinnes*, and what not? Therefore let vs now make vse of the Sacrament to seale vp the truth of Gods Word to vs, that wee haue now heard, and let vs intreat God to stir vp our hearts to a holy vse of it, that so it may assure vs of the certainty

tainty of our ſaluation, and let vs not liſten to Sathan, but let vs hearken to God in his Word & Sacrament, that ſo wee may ſtand faſt, and *hauing fought a good fight, and finiſhed our courſe,* we may enioy the Crown of life, which God will giue vs at that day.

The laſt Vſe is for inſtruction, teaching vs to vſe the meanes for the procuring and enioying of this ſafety; for though it be certainely confirmed, that the euill ſpirits ſhall neuer preuaile againſt vs, neither by themſelues, their temptations, or our ſins, to *ſeparate vs from the loue of God in Chriſt Ieſus*; yet ſuch meanes muſt of neceſſity be vſed, whereby this end may be attained vnto: and take this for a warning, that they that are not careful to vſe the means in ſome true meaſure, may iuſtly ſuſpect, that as yet they haue not any knowne intereſt in this priuiledge: And therefore here wee muſt learne, firſt, what wee are to auoid; ſecondly, what wee are to doe, that ſo we may enioy this ſafety; and thirdly, the meanes to helpe vs in both theſe. Firſt, what wee are to auoid; and firſt, doe not thou dare them nor prouoke them: It is not good to prouoke Waſpes and Hornets, but it is much worſe to prouoke Diuels. Some rude people will dare the Diuell, and challenge, and bid the wicked fiend to come if hee dare, and to doe his worſt, &c. Silly wretches, the Diuell laughes at them to ſee how foolehardy they are againſt him, that hath them in his clutches already: Nay beloued, theſe enemies are eagar enough againſt vs of themſelues, they neede no prouocation; as long as hee is the challenger of vs, and giues the on-ſet on vs, wee haue our warrant to fight againſt him, and a promiſe of protection and deliue- *Vſe. 3.*

rance: But when wee are the challengers, and giue the on-set vpon him, if euer wee bee foiled, as vsually it so falls out, it was our owne seeking, and wee haue our mends in our owne hands. Secondly, raile not at him, nor reuile him; though hee come against thee as *Goliah*, railing against the liuing God, cursing and blaspheming, yet doe thou goe against him as *Dauid*, peaceably and holily in the Name of the Lord of Hosts, and then bee sure of victory; Learne of the Arch-Angell, *Iud 9. Not to raile against the Diuell*, but say as hee said, *The Lord rebuke thee*; and if it be spoken in faith, it is the soarest sneape, that thou canst giue him: not, I defie thee, auaunt cursed fiend, and such like; these are but bug-beares: but this, *the Lord rebuke thee*, being vtteted by faith on earth, and answered by audience in heauen, quailes him soundly. Thirdly, reason not with him; if once hee can bring thee to parlee with him, as hee did *Eue*, then hee hath halfe catcht thee already; Hee is a cunning Sophister, he will put many trickes and fallasies vpon thee: and hee is a strong reasoner; no man is able to answer him in reason, though he should vse no deceit. Fourthly, beleeue him not, whatsoeuer he saith: wilt thou beleeue a common lyer? he is the common father of lies, and of lyers too; though he speake truth, beleeue him not in the speaking of it, for hee hath some sinister intent in it, & so he lyes euen in speaking truth. This is the first in-let of Sathan into the heart, to beleeue his suggestions, and therefore beleeue nothing that comes from him, hold him not parlee, and he shall neuer hurt thee. Lastly, giue no way to him, no not in the least passage; hee is a subtile Serpent, if hee get in but the

head, but the faſtening of an euill motion vpon thee, he will ſoone winde in the whole body.

Secondly, here wee muſt learne what is to bee done, that wee may bee in ſafety againſt theſe cũill ſpirits.

Firſt, we muſt ſtand faſt.

Secondly, wee muſt reſiſt; But you will ſay, what cares hee for any reſiſtance? yes, hee doth, *Iam.4.7. Reſiſt the Diuell, and hee will flye from you. 1.Pet.5.8,9. Your aduerſarie the Diuell as a roaring Lyon, walketh about ſeeking whom hee may deuoure.*

Thirdly, here we muſt learne the meanes, both how to auoid, and how to doe theſe things:

The firſt is Reſolution.
The Second is Strength.
The third is weapons; ſpecially *Sword* and *Buckler*, the *Word* and *Faith*.
The fourth is Skill.
The fift Courage.
The ſixt Watchfulneſſe.
The ſeuenth Prayer.
The eight Patience.
The ninth Perſeuerance.

FINIS.

head, but the fastening of an euill motion vpon thee, he will soone wirde in the whole body.

Secondly, here wee must learne what is to bee done, that wee may bee in safety against these euill spirits.

First, we must stand fast.

Secondly, wee must resist; But you will say, what cares hee for any resistance? yes, hee doth, *Iam.* 4. 7. *Resist the Deuell, and hee will fire from you.* 1. *Pet.* 5. 8. 9. *Your aduersarie the Diuell as a roaring Lyon, walketh about seeking whom hee may deuoure.*

Thirdly, here we must learne the meanes, both how to auoid, and how to doe these things:

The first is Resolution.
The Second is Strength.
The third is weapons; specially *Sword* and *Buckler*, the *word* and *Faith*.
The fourth is Skill.
The fift Courage.
The sixt Watchfulnesse.
The seuenth Prayer.
The eight Patience.
The ninth Perseuerance.

FINIS.

The Table, ſhewing and directing vnto the things of ſpeciall obſeruation handled in this Treatiſe.

Communion with God, two-fold. 1. Generall. 2. Speciall.

True beleeuers are partakers, not only of Gods bleſſings and gifts, but alſo of his nature, and being; and how. p. 8. 9

The true beleeuer is ioyned to euery perſon in the Godhead. 10

The maine reaſon why God maketh vs one with him, is his loue. Ibid.

How Chriſt maketh our communion with God. 12. 13

All the exerciſes of Gods communion with vs, and all the exerciſes of our communion with him, are carried by the Spirit: and how. 14

Chriſt is a Sauiour to none, but to ſuch as are or ſhall be in him, and he in them: they in him by faith, he in them by his Spirit. 16. 17

Two euidences of a true communion with God. 17. 18

How communion with God may be maintained, and encreaſed. 28. &c.

A threefold loue wherewith God loueth his children. 24

Gods loue in our ſpirituall vnion performeth ſuch offices as a bond doth, and what they are. 25. &c.

How Gods loue ouer his, is like a Banner. 26. 27.

All the good which God doth to any of his creatures, is meerely of his loue and good will towards them. 29. 30

The communion betweene God and the faithfull, is ſuch a

one as is the head and the members, the father and the childe, the husband and the wife; and how. 29.30

How all that is in vs of our selues, is against our communion with God. ibid.

Mans merits confuted. 31.32

Fiue duties which the loue of God should prouoke vs vnto. 32.&c.

Foure markes whereby wee may know whether God loue vs or no. ibid.

It is the greatest signe of Gods wrath, to let vs liue and dye in our sinnes. ibid.

How a man may know whether he loue God. 33

How a man may know whether afflictions be chastisements, or iudgements to him. ibid.

How a man may keep in Gods loue, and what he is to do to that end. 34

The excellency of a true beleeuers communion with God, laid downe in foure things. 36.37

The names Christ *and* Iesus, *opened and explained.* 39

How Gods loue, and some actions thereof, be both in Christ and for Christ, and how his loue, and some actions thereof be in, but not for Christ. 40.41

God hateth notonely the worke, but also the workers of iniquity. 44

Mediation of Saints, and merits of man confuted. 46

The miserable estate of those that are out of Christ. 48

The blessed estate of those that are truely in Christ. 49

How wee may get to be in Christ. 50

The wonderfulnesse of the loue of God to his chosen, set out in fiue things. 52.53

To be sorted with Christ in any estate whatsoeuer is comfortable to the beleeuing soule. 55

The title, Lord, *as it is spoken of Christ, opened.* 59.60

The Lordship of Christ ouer the Church in foure tearmes, and what they are. ibid.

How the tearme, Lord, *giuen to Christ, proueth him to be God.* 64

Christ-

Christ-Lord, without Christ-God, is no Lord at all. 66
The wicked haue nothing to doe with Christ as a sauing Lord. 68
The honour of the faithfull, in that they serue the Lord Iesus Christ. ibid
Against how many things, this that Christ Iesus is their Lord, comforteth the faithfull. ibid.
The duties we are to practise, both in doing and suffering, seeing Christ is our Lord. 69.&c..
What it is to be in the loue of God, and in the state of grace 75.&c.
How all things in God are for this, that true beleeuers cannot fall vtterly from the state of grace. 81.&c.
The Popish, Lutheran, and Arminian Opinion of falling vtterly from grace, confuted. 84.85
How far a true beleeuer may fall: and that when hee doth fall, he doth neuer fall finally nor totally. 85.86
Sixe things to be vsed that we may perseuere in grace. 89. 90.91.92
Fiue rules to bee obserued in our resolutions of good, that they may stand. 95
Speciall reuelation is neuer of false things: and why. 97
Paul *had not his certaine perswasion, that neither hee, nor any of the faithfull should fall from the loue of God, by speciall reuelation, but by the liuely power of a iustifying faith.* ibid.
Euery Christian doth not attaine to that high straine of confident perswasion of Gods loue, which Paul *attained vnto* 98.&c.
One and the same beleeuer hath not alwayes a confident perswasion alike. 101
God giueth, and man receiueth his Spirit, in the Act of true conuersion: and how. 102
Faith and doubting cannot stand together, but with strife and contradiction one against another, 105.&c.
Popish doubting confuted. ibid.
There is doubtings sometimes in the best of Gods children. ibid.

Eight euils that follow vpon Popish doubting. 105. &c.
Faith, a matter of our vnderstanding, as well as of our will. 108
Faith, the true ground of hope. 109
Eight wayes and meanes how assurance of Gods loue and eternall life may be gotten. 110. &c.
All afflictions shall not bee heaped vpon euerie one of Gods children in seuerall, but they shall bee distributed and parted amongst them all in common. 115. 116
Afflictions doe not befall all Gods children alike. 117
The strongest Christian shall bee sure to haue as many afflictions as he can beare; and the weakest Christian shall be sure to haue no more than he can beare. ibid.
Afflictions that befall Gods children, shall not bee powred vpon them all at once, but tendred to them by little and little. 118
Gods people in all their afflictions shall haue many comforts and helpes proportionably supplyed by God, whereby they shall bee enabled both to vndergoe and ouercome them. 119
Afflictions are as the gate to the kingdome of God. 124
In what sense, and how a Christian life is an easie life. 126
To condemne the righteous for their afflictions, is a foolish ignorance, and beastly censure. 127
Fiue things to be laboured for, that we may prepare to bear afflictions. 130
How Christians may lawfully propound to themselues, and meditate of dangers beforehand. 132
How distressed beleeuers that figh, groane, and mourne vnder the burthen of their afflictions, may, and doe insult and reioyce ouer them. 137
There is no true courage to bee found but in true beleeuers. 145
Seuen causes why men labour not for assurance of Gods loue, and their saluation. 148. &c.
The least knowne sinne, cherished and fauoured in a man, and assurance of saluation, can neuer stand together. 150
Two motiues to moue vs to looke that our assurance of Gods

Gods loue and ſaluation be ſound. 152
A true beleeuer is ſure to bee tried to the vtmoſt either liuing or dying. ibid.
Foure markes whereby a man may know, whether his aſſurance be ſound. 152.153
How life endangers Gods childe two wayes 158
How death endangers Gods children. 159
How farre the child of God is in ſafety againſt all dangers of life and death. 160
Foure euils that men are ſubiect vnto in the dangers of life and death. 161
God is the Lord of life and death. 165
Gods people in life and death, are vnder the cuſtody of the bleſſed Angels by Gods appointment. 166
Life and death are the friends of, and for the good of Gods children. 167
Death and life are ſweetned to Gods children, by the life and death of Chriſt. ibid.
How we may apply our ſelues vnderſtandingly to God in life and death, laid downe in foure things. 171.&c.
Foure preſeruatiues, that the comforts of this life may not draw vs from God. 173
Foure meditations to ſtay vs, that afflictions and croſſes may not hinder vs, nor draw vs from Gods ſeruice. 174
To deſire death for worldly diſcontentments, is deſperate & euill. 175.
Meditations to ſtay vs againſt feare of death it ſelfe, the time, kinde, and conſequents of death. ibid.
Chriſt Ieſus his ſoule at his death went into paradiſe for vs ibid.
What the relation and communion is, that is betweene the Angels and true beleeuers. 180
The dangers that may befall true beleeuers, by the good and holy Angels: and how. 181
The good Angels will not hinder the ſaluation of Gods people, if they could, and if they would, yet they could not. 184

Foure engagements why the good Angels will not hurt the godly ones. 186

The good Angels are vpheld by Christ, or else they are as changable by nature as the euill Angels were ibid.

Two bars whereby the good Angels are vtterly disabled from hurting the godly in the state of grace if they would. 187

What is to be thought of them that worship Angels, & particularly of the Popish Church and Religion, that both teach and practise so; by this they are cut from the head Christ. 188

Christians, though they debase themselues, yet they must take heede of debasing God. 190

How wee are to carry our selues, that the good Angels may doe vs good, laid downe in eight things. 192. *&c.*

To worship the good Angels is the way to incense them against vs. 195

What the euill Angels, or Diuels are. 199

How the Diuels are enemies to God, to man, to all creatures, specially to Christ Iesus, and Gods Children, and to all grace and goodnesse. 200

How the Diuels are fitted against Gods children, laid down in nine things. ibid. *&c.*

How the Diuell annoyeth vs, laid downe in fiue things. 204

How far the Diuels may endanger vs. 205

Christ is Sathans vanquisher, and the Captaine, and Protector of Gods people. 210

Papists, Arminians, and others, aduocates for hell. 211

Three things to bee auoyded, that we may bee safe against the Diuell. 219

Two things to bee done, that wee may bee safe against the Diuell. 220

Nine meanes how to auoid, and doe the things aforesaid, that we may be safe from Sathan. 221

FINIS.